1597
THE CHYMICAL ART.—W.Y. WORTH.

VII 4

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VI 4

LONDON MEDICAL

CHYMICUS RATIONALIS:

OR, THE

Fundamental Grounds

OF THE

CHYMICAL ART

Rationally Stated and Demonstrated,

By Various

Examples in *Distillation*, *Rectification*, and *Exaltation* of *Vinor Spirits*, *Tinctures*, *Oyls*, *Salts*, *Powers*, and *Oleosums*; in such a Method as to retain the *Specifick Virtue* of *Concrets* in the greatest Power and Force.

In all which

The Chymical Doctrines are Illustrated upon a new *Hypothesis* or Spagirick Course, composed agreeable to Practical Philosophy, and the best Authority of Art, for Mysteries treated of by *Cartes*, *Starkey*, *Sylvius*, *Glauber*, *Helmont*, *Paracelsus*, and others, are explicated and exemplarified, after a more particular and exact Manner than heretofore, and so fitted in order for the Publick Service.

In which is contained,

A Philosophical Description of the *Astrum Lunare Microcosmicum*, or *Phosphoros*.

Recommended to all that desire to improve and advance profitable Truths, such as are Real and not Hystorical.

By *W. Y-WORTH*, Spagirick Physician in both Medicines, and Philosopher by Fire.

London: Printed for *Thomas Salusbury*, at the Sign of the *Temple* near *Temple-Bar* in *Fleet-street*. 1692.

TO THE

Honoured and truly Ingenious

ROBERT BOYLE, Esq.

Honoured Sir,

THat which emboldenʼd me to dedicate theſe our Labours to your Honour, was my knowledge, that this Subject would have ſome affinity to your Curious and Philoſophical Mind, and although the Work may be too weak to anſwer your excellent Parts, yet when we conſider that our deſign is only to ſerve the Publick, we thought none ſo fit to Patronize and Encourage the ſame as your

ſelf, ſeeing your learned Writings do manifeſt, that your whole de ſign is for the ſame end, and in deed thoſe many ſublime Truths that have paſſed from your Pe into the World, ſhew your grea Qualifications, and have raiſed *your Fame* far beyond what we are able to ſet forth: For we can aſſure you and that from experience, that 'ti ſpread like the *Romiſh Eagle*; for in our *European* Travels we have heard the ſame expreſſed from the mouth of the moſt learned Profeſſors, calling you the *Phœnix of the Age*, ſeeing your Labours have been ſo profitable for Mankind; and for this reaſon we thought it not impertinent humbly to preſent this the rough Draught of our Hard Labours unto your Correction and candid Cenſure, knowing there is

none

none a more competent Judge than your ſelf; therefore if favour'd with your acceptance, we ſhall not value the Cenſures of thoſe that wholly bend their Wits to ſearch into the depth of other Mens Writings, with a deſign more to carp upon them, than any deſire to be edified thereby; theſe are the Misfortunes that we meet with in this polliſhed Age, we mean by ſuch that are ſo ſcholaſtically adorned with the *Theory of Science*, yet never deſign to be acquainted with the *Practice* thereof: but letting ſuch paſs, I ſhall addreſs my ſelf to your Honour; for that we have ſeen your Writings are *Practical*, and that you do endeavour to uphold the *Mother of Science* by the firm Pillars of *Truth*, and always have been found ready to pro-

mote the Labours of such, who have had any good designs in labouring for the Publick, which can in no measure be more evident than from your infallible Demonstrations; therefore, to apply it, the tendency of these our Labours is to stir up the *noble English Spirits* to promote her Manufactory, so that the *English Growths* may be exalted, and her Stores encreased, by adding thereunto good *Vinor Spirits*, *Oyls*, *Tinctures*, *Essences*, *Elixirs*, and other *excellent Specificks*, as they may be prepared from what Nature so bountifully furnishes this Island withal, which indeed will produce what is reasonably sufficient for a true *Operator in Physick*; especially if he know the Virtues of our *Sal Panaristos* and *Dalilah* of Nature in the Fermentative

tative Operations: to which agrees the learned *Paracelſus* in his *Archidoxis*, where he ſays, that 'tis a meer Dotage or Careleſneſs in a Phyſician, to neglect being a perfect one in his own Nation. And we muſt make bold to tell your *Honor*, That there is no part of the habitable World that affords more of the *Univerſal Matter* than *England*, which, if exalted by a true *Spagirick*, would be very profitable to the ſick, and conducive to their former ſanity: we therefore heartily wiſh, that your *Honor* had not only the Knowledge, but full Poſſeſſion thereof, that ſo you might not only live long, to poſſeſs all the Comforts and Benefits of this Life, but alſo paſſing from hence, you might have a full

possession of Life Eternal, and to be crowned amongst the Redeemed of the Lord. This in all plainness is the sincere and hearty Desires of him who subscribes himself your sincere Friend and Servant to command,

W. Y.

TO

TO THE
Friendly READER,
By way of
INTRODUCTION.

READER,

WE *ſhall not make any Apology for publiſhing this Treatiſe, being preſented to thee as an* Introduction *to the* Spagirick Art, *which may be ſaid to contain two Parts, very delightful to a* Philoſophical Mind, *ſc. the* Speculative, *by which the Actions of Nature and her myſterious Operations are wonderfully repreſented to every true ſearcher; and the* Practick, *ſo highly ſubſervient and beneficial to Mankind, not only in relieving him from his Diſeaſes, but alſo by true Operation very conducive to give him a comfortable ſubſiſtence, whil'ſt in the Vail of Miſery: we mean thoſe parts of Art, grounded upon known*

known and practical Demonstration, and that center upon true Knowledge in the Ocean of Nature, *as it streams forth into its various Rivulets, or as the vivifying Spirit thereof operates in its several* Classes, *and as the various and particular Signatures are known, so may various profitable Truths be propounded; amongst which, the changing of* English Spirits *from one thing to another, is of principal Consequence, and a very profitable Truth.*

For if you know how by an Artificial Rectification from the Chaos of Mars *and* Venus *to bereave them of their Hogo and ill Tangue, bringing them sweet and pleasant, then may you introduce a Vinor, friendly and agreeable Nature, more healthful for* English *Constitutions than the foreign Brandies, and the more especially if you make use of our* Sal Panaristos, *by which they are easily brought to mellow, and to a fragrant Balsamick Nature; we then say, if you know this, you may boldly depend on it as a Door of Entrance to many profitable Truths.*

And again, Were the English *but so industrious as the* Germans *in this* Chymical Art, *why might not the Poor be imployed to gather all sorts of Herbs in their prime, thereof*

of to make their Essential Oyls, *seeing there is such great quantity of* Time, Organy, Mint, Balm, Wormwood, *&c. here in* England? *And again, What great quantity of* fixed Salts *might from hence be made, which would be equal in virtue to any other* Alkaly *whatsoever? Also* Spirits *might be made from these Herbs, and these united with their* Oyls *and* Salts, *and so* Powers *brought forth, which might be prepared in such an artificial way, as not only to be commodious for* exalting Wines, *but also profitable for* relieving the diseased. *Many things of the like nature might be proposed in the* Vegetable Kingdom, *which for brevity sake, we shall here omit, and proceed to that of the* Mineral, *because all true Art consisteth in a right Knowledge of the first Sperm or Seed thereof; and therefore* (O *ye brave* English *Hearts*) *look well about you, and you may find an unexpressable Treasure in this your Land,* &c. *not only* Lead *and* Tin *and* Iron Oar, *but also* Mercury, Lune *and* Sol, *and not only that, but also* Diamonds, Rubies *and* Carbuncles; *and that which is yet more to be desired,* &c. *an* Autum Potabile *curing all Diseases.*

Wipe your Eyes therefore, and rouze up

your

your Intentions, and give diligent heed to what is here ſaid, ſeeing my Genius *leads me to ſpeak of ſo many ſublime Truths, as they are preſented to us in the Scheme of their Idea's and ſpeculative part of Art; the which, we are well ſatisfied, were it put into practice by the true* Spagiricks, *that know the Laws of Nature, would by degrees manifeſt great and wonderful Truths, to the advancement and honour of this Land; in order whereunto do we labour with all our might to ſhew the drift and end of our good Intentions,* viz. *to ſtir up the People to a ſearch of that, which being obtained, would give them to inherit Subſtance.*

Accept therefore of our good Inclination, in that the greateſt part of our deſign is to advance ſome ſteps towards the Publick Good, which ought indeed to be backed on by ſuch who have the Staff in their hands, and can at any time erect or cauſe to be erected a publick place, where profitable Truths might be demonſtrated, and regiſter'd in a Book, there to remain for the good of Poſterities to come: By ſuch a Method might Art be ſo advanced as daily to encreaſe and raiſe ſome ſplendor to thē Britanniſh Iſland, *which being but as a little Garden, in compariſon of the Chriſtian World,*

World, yet might it so become as a mighty Mountain in the midst of the Nations, shining with Beauty as Mount Hellicon; *and then would her Fame spread to all the parts of the Earth, and her Glory be sounded in many Nations, that so the wise in heart may come from far, to see the verity of her Fame, and forced to say, as the* Queen *of* Sheba *did of* Solomon, *&c.* That she had not heard the one half of what she experimentally saw.

Now with the desire of what is here said, doth my Spirit travail to the Lord, that I may live to see the fulfilling hereof, as also in bodily travail to be as serviceable as I can to the Sons of Men: In the Resolution of which I shall conclude this Introduction, *and so subscribe my self a Friend to and Lover of all the Industrious Improvers of Art, under what Denomination soever,*

Written in *S. Pauls Shadwel, London*; from the *Academia Spagirica Nova*, where the said Art is by the Author taught in all its Parts.

W. Y-WORTH,
Geboortigh tot Shipham, & Borger van Rotterdam.

READER,

Reader,

WHatever Literal Faults may paſs the Preſs, you are deſired either to Correct or put a favourable Conſtruction on them.

Adver-

Advertiſement of ſome new Books lately publiſhed and ſold by Tho. Salusbury, *at the Sign of the* Temple *near the* Inner Temple-gate *in* Fleet-ſtreet.

1. A New Art of Making above 20 ſorts of Wines, Brandy and other Spirits, more pleaſant and agreeable to the *Engliſh* Conſtitution than thoſe of *France*; compliant to the late Act of Parliament, and illuſtrated by the Doctrine of Fermentation and Diſtillation, by various Examples on the *Growth* and *Products* of this Iſland. *By* W. Y. *Medicinal Profeſſor.* 12*ves*, Price bound 1 *s.* 6 *d.*

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Chymicus Rationalis:

OR, THE

Fundamental Grounds

OF THE

CHIMICAL ART,

Rationally

STATED and DEMONSTRATED.

CHAP. I.

Treats concerning ſeveral Rational and Fundamental Rules in this Art.

IN this Chapter we ſhall begin to conſider the *Chymical* and *Spagirical Doctrines*, and lay them down in thoſe ways, that may ſeem moſt agreeable to the Laws of Nature; but before we proceed to our Matter intended, we think it convenient to ſhew the Reader, what we mean by the words *Chymi-*

cal and *Spagirical*, which some define to be o
and the same; but the Definition we give
them is thus:

By the word [*Chymical*] thou may'st u
derstand, all such Operations as are made
order to divide the Texture of Bodies, and
bring them into their distinct Elements
Principles, in such a manner that the t
Spagirick may separate the pure from the i
pure, which (if perform'd in the most natu
way) may contribute much in the hasten
his Operation; but here he must be very w
ry, for in this action the invisible Life is of
put to flight, as we have said in the *Brit
nean Magazine*, chap. 2. where thou ma
see more at large.

By [*Spagirical*] thou may'st understand
such Operations, as reunite those before m
tioned Principles into a radical union, or t
can restore a new life into a *conflagrated* b
dy, according as we said in the afore ci
Chapter.

So that one part may be esteemed of as
Preparation, the other for Exaltation and P
fection through the several Revolutions of A
which cannot be perform'd, but by the h
of Furnaces, and divers Utilencies, which
shall think convenient to nominate and l
down, with a general Description of a Lab
ratory, according as we shall erect in our *A
demia Spagirica nova*, by such a Scale a
Table of Proportions, as hath not been hith
to practised by; first we shall shew their P

jectio

jection, and then their Office; as to their Projection 'tis by a Scale of equal parts, which is hung up in the *Chymical Laboratory*, and represented in the Table by the first Figure, which is here described, *A B C* is the Quadrant, and *A B* the Line of Proportion, and *F* the Table containing the divers Proportions for the heighth, length and breadth of the Furnaces, as thou may'st see in the Figure.

Now by the help of this Scale you may erect these following Furnaces, *viz. Balneums, Sand Furnaces, Open Fires*, and *Reverberatories, Wind Furnaces, Digesters, Athanors*, and the like.

Now a *Balneum* is either a large Iron *Dutch* Pot, or Copper Pan set in Brick, as will be shewn hereafter: Its uses are many, for being filled with Water, and the Vessels you put in well twisted about with Hay, and ty'd to a leaden Trifoot to sink them; you may there dissolve all kind of *Gums*, and the best way to *rectifie fine Spirits* from their Flegm, and to bring over the *friendly* and *balsamick Virtue* of *Concrets fragrant*, which in Sand would burn and get an evil smell, especially if *Myrrh, Aloes, Saffron* or *Honey* be concerned in the Composition; Now 'tis to be observ'd in the use of these *Balneums*, that the Water exhaling is to be supplied with Water of an equal heat, pour'd through a long Funnel, that will reach to the bottom, otherwise you endanger your Glass.

Now *Aſhes* are a degree hotter than a
and are for the *Rectification of Vegetable Spi-*
rits.

And *Sand* is a degree hotter than *Aſhes*, an
is for the *Rectification of Mineral Spirits*, as N
ter, *Vitriol*, and the like. Now obſerve, th
in *Sand* you may heat your Glaſs very ho
and draw *Oyl of Amber*, and force over poo
derous Spirits, it being little ſhort of an *op*
Fire, and will ſerve well to *Sublime Mercu*
in: we ſay then, that if Iron Pots of vario
ſizes be ſo placed, that the Fire may pl
round them, they are excellent for drawi
Spirit of Hartſhorn, *Spirit of Salt*, and *Aqua Fo*
tis, as well as *Glauber's Furnace*, eſpecially
you uſe good earthen Caps, double glazed
within and without, and more eſpecially
you uſe Iron ones, for there is a great Err
in this Caſe committed by the *common Ope*
tors; for they uſe Caps made of Copper, a
that doth not only give the Spirit an
tangue, but alſo doth cauſe it to loſe its cle
neſs, and, after various Rectifications, to t
red, which to prevent, you may have I
Caps caſt very thin of various ſizes to fit
Iron Pots, with a Ring above to draw it
for in ſuch a Cap you may draw any *urin*
Spirit as ſweet as in any Glaſs, not only th
but you may draw *Oyl of Amber* in them
moſt excellent manner, therefore recomme
ed to the uſe of all *Artiſts*. The Form
Manner of theſe *Sand Furnaces*, *Pots* and
are deſcribed in the ſecond Figure.

Open Fires and *Reverberatories*, are for drawing *ponderous Spirits*, and *ſubliming Mineral Flowers*, and the *large Reverberatories* for drawing *Oyl of Vitriol* in quantity; the Veſſel requiſite to be uſed here is a Glaſs Retort coated, or *German* or Earthen one.

Wind Furnace, is for the *Melting of Metals*, *Making of Regulus*, *Calcining of Metals* and *Salts*, and if 'tis made according to our Directions in the Figure, it may well ſerve for *Cementations*, and *Teſting* and *Cuppelling*.

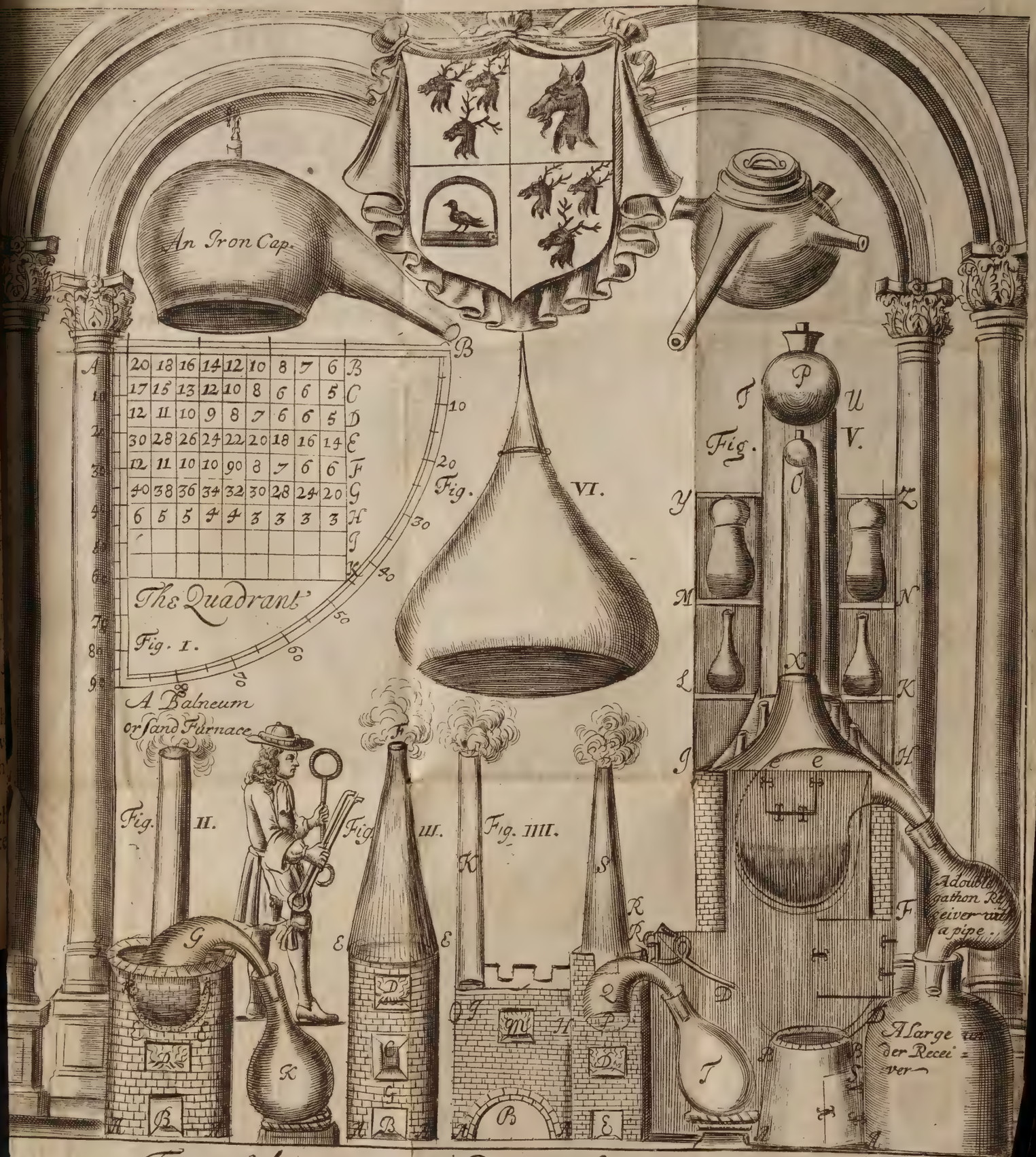
Athanors and *Digeſters*, are of various ſorts, each to be regiſtred to various degrees of heat, ſome for *Diſtillation*, others for *Digeſtion* and *Circulation*. Alſo, if you are curious, you may have ſuch an heat as is meet for hatching of Eggs or maturating Sperm or Seed, which by the *Philoſophers* was called the *Clibannical Heat*: theſe are really neceſſary to make up a compleat *Laboratory*, with addition of thoſe mentioned in the firſt part, *ſc.* a Copper Still with its Refrigetory, and an Alembick, the Office of which is there ſhewn.

As we have given their Name and Office, we ſhall now come to ſhew the Uſe of the Scale of Proportion in Erecting Furnaces.

Example.

If thou deſign to build a *B.* or *Sand Furnace*, thou muſt firſt meaſure by the Scale of equal parts, how many equal parts the ſaid B. or Pot is, and then look in the Table and ſee for that Number in the Line *A*, and look under

der in the Line *B*, and you there have the heig
of the Pot, and under, in the Line *C*, y
have the Diſtance of the Pot from the Gra
and under, in the Line *D*, you have the D
ſtance from the Grate to the Foundatio
work, and in the Line *E*, the bigneſs of t
Foundation work, and in the Line *F*, the bi
neſs of the Grate, room for the Fire to pl
in, and bigneſs of the Flew, and in the Li
G, the heighth of the Furnace, thus explain
by Figure the ſecond, *C* is the Pot or *B*.
equal parts Diameter, and 16 high, then ra
under to the Line *E*, and there you'l ſee
Foundation muſt be laid 26 Inches or eq
parts, that is 14 for the Pot, 8 for the Bri
work, and 4 for the Fire to play round
Pot, for you are to obſerve, that the brea
of a Brick is thickneſs ſufficient for any F
nace whether the Wall be ſquare or rou
Now the Foundation being laid, then look
the Line *D*, and you have the Diſtance fr
the Foundation to the Grate, which is 1
qual parts, and then you muſt leave an A
hole ſquare, half the bigneſs of this: and tw
the bigneſs of your Air-hole muſt always
the bigneſs of your Grate. Your Grate be
laid, then look to the Line *C* and you've
Diſtance of the Pot from the Grate, wh
is 9 Inches; theſe being added together w
the heighth of the Pot, give the heighth
your Furnace, only adding an Inch for
Grate; ſo here the Aſh-hole being 10 Inch
and one the Grate, and 9 from the Grate



Forma Laboratorij in Academia Spagirica nova.

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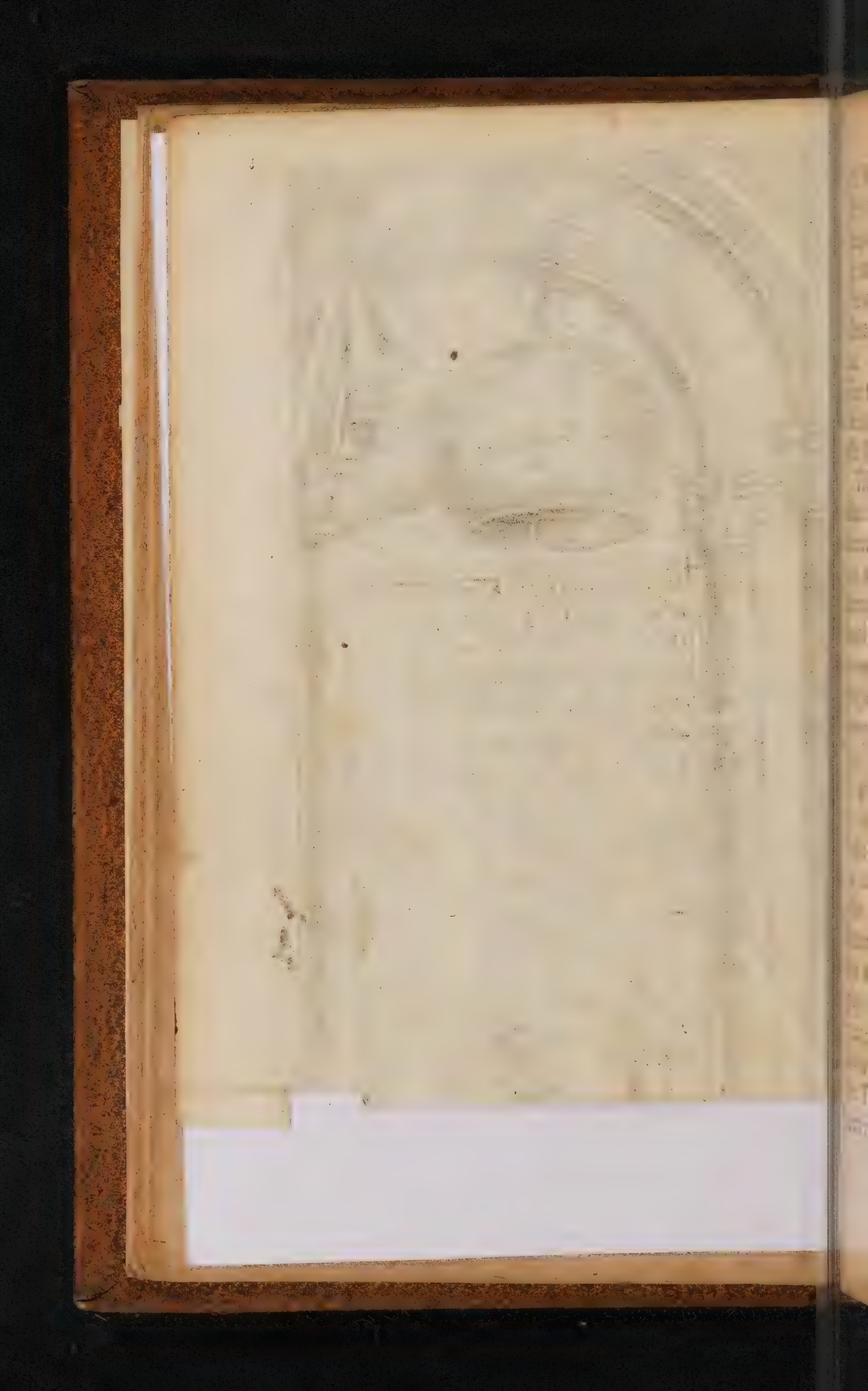
Place this Fig: pag: 6th



the Pot, which makes 20, to which add 16, the heighth of the Pot, that makes up 36, the heighth of the Furnace, which is to be found in the Line *G*. Now your Door to put the Fire in muſt always be half the bigneſs of the Grate, I mean in ſquare and regular Furnaces. Now what Diſtance you allow your Fire to play round the Pot, the Air-hole muſt be the fourth part thereof, as you may ſee in the Table.

This Table is of great uſe in projecting all kind of Furnaces, but we ſhall only deſcribe three; which are repreſented in Figure 3*d*, 4*th*, and 5*th*. The firſt is a *Wind Furnace*, for performing all the aforeſaid Operations attributed thereunto. The ſecond is both a *Wind Furnace* and *Reverberatory*, and ſerveth for *Teſting* and *Cupelling*, *Digeſting*, *Diſtilling* and *Subliming*, and many other Operations. The third is a *Philoſophical Furnace* or *Oven*, which if rightly made will ſerve for all the Intentions in *Chymiſtry*, which we will particularly deſcribe, beginning with Figure the ſecond: *A A*, is the Foundation-work, 26 Inches; *B*, the Aſh-hole, 5 Inches; *C*, the Grate, 10 Inches; *D*, the Door or Stopper, 5; *H*, the the *Balneum* or Pot; *E E*, the Fire-place that plays round it; *A F*, the heighth of the Furnace; *G*, the Retort; *I*, the Mouth where he cloſes in the Receiver; *K*, the Receiver; *L*, the Trifoot the Receiver lies on, as may be ſeen in the Figure.

Figure the third deſcribed: *A A*, the Ground-work; *B*, the Aſh-hole, 6 Inches; *G*, the Grate, 12 Inches; *C C*, the Door or Stopper, 10 high and 8 broad; *D D*, a hole to look in, of 4 Inches ſquare; *A E*, the heighth of the Furnace, 36; *E F*, the heighth of the Flew; which obſerve in all theſe Wind Furnaces, the higher they be the better they draw.

Figure the Fourth deſcribed: *A, A*, the Ground-work; *B*, a vacant Arch to put under Coals or what you pleaſe; *E*, the Air-hole; *G*, the Grate; *D*, the Door of the Fire-place; *F*, the Hole that plays into the *Cuppelling Furnace*; *M*, the Hole to put in the Teſts; *I*, a Hole to clean the Furnace; *K*, the Flew to carry up the Smoak; *L*, a large ſtone that covers the Furnace; *P*, a great Iron Bar on which the Retort lies; *Q*, the Retort; *R*, a Fire-ſtone, or 14 inch Tile, that lies over it; *S*, the Flew to carry away the Smoak when the *Teſting Furnace* doth not go; *T*, the Receiver; *U*, the Trivet for the Receiver to lye on, as in the Figure.

The Dimenſions and Deſcriptions of the fifth Furnace: *A A*, is the Foot of the Furnace 15 equal parts, and the heighth of the Foot from *A* to *B* 12 equal parts; from *B* to *B* let it be 12 equal parts, but let the Virge come inward for a Grate 11 to reſt thereon; let there be a Door in the Foot from *A* to *S* 6 Inches ſquare to take out the Aſhes, and let the Body of the Furnace ſhut into the Virge,

as at *B B*, and let it be from thence 18 equal parts high, which is from *D* to *H*, and the like Diameter, that is from *I* to *H*, and let there be a Door in the Body of the Furnace from *D* to *F* 8 Inches ſquare, to put in a conſiderable Crucible: oppoſite againſt it let there be a Pipe of 6 Inches diameter, and 6 long, and to convey the Fire into another Furnace, if there be occaſion; and at other times let there be a Cover, as at *R*, to ſhut it faſt; let the Body of the Furnace be of Copper, lined within with good Lute and thin Tiles, two Inches thick the better to defend it from the Fire; let there be within a Copper Pan, to take out upon occaſion, and put in, the which may ſerve for a *B*. let there be in the Brim a Door of 4 parts or Inches, as at *e. e.* and let there be in the bottom, juſt above the Grate, a Pipe for the Noſe of a pair of Bellows to go in at; and let the Door in the Brim be to let down, to put out the Neck of a Retort upon occaſion; let there be a tapering Tower from *I H* to *P*, 36 parts high, and at *I H* let it be 18 Inches diameter, and to ſhut cloſe upon the ſame; let it be to take off at *L K*, where let it be 10 parts diameter, and at *T U* let it be 6 parts diameter, with a Cover, as at *P*, and a Verg fill'd with Sand, by which all the heat may be kept in the ſmall Pipe, as at *O*. The Pipe of the Wind Furnace, upon occaſion, when you make of it a Teſt or a Cupelling Furnace, let it be to take off at *X*; the outſide Work, as at *Y Z*, muſt be of Boards, li-

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ned with Lattin, with Doors in it to put in ſmall Glaſſes upon ſeveral ſmall heats: I do adviſe, that the inſide Pipe of the Wind Furnace be made all of Iron, and the Head of the Cuppelling Furnace alſo, as is ſeen in the Figure.

This Oven thus ordered, will perform all the Operations that are needful in *Chymiſtry*, let it be of what Nature ſoever, as *Reverberation*, *Calcination*, *Sublimation*, *Violent Diſtillation*, even to draw the *Oyl of Vitriol*, and *gentle Diſtillation in Sand* and *B. Decoction* and *Digeſtion*, *Putrifaction*, and that by all the ſeveral degrees of heat that are requiſite thereunto.

In this *Oven* you may alſo *flux Gold and Silver, and alſo make the Regulus of Mars and Venus with Antimony at pleaſure*; you may alſo *Teſt* and *Cuppel* with the greateſt eaſe and exactneſs imaginable; you may alter the degrees of Fire from the vitrefying of the 7 Metals to the hatching of Eggs.

This *Furnace* may be wrought with Charcoal, Sea-coal, Turf, Duſ-coal, and Lamps of various ſorts, beyond all that ever have been done by any.

This *Furnace* is to be *portable* in all places, and may be wrought in a *Lady's Chamber*, without offence, and by means of an additional Tin Box, it will drive 10 or 12 Glaſſes, as you pleaſe to have it in bigneſs, and that for the true heat to ſweat People in the *Scurvy*, *Gout* and *Pox*, beyond Banyons, Stoves, Baths and Sweating-houſes of what kind ſoever, that is for one perſon or two. Ha-

Having thus erected your *Laboratory* compleatly, which may eaſily be done by theſe Examples: then will theſe following Materials be wanted; firſt Shovel, Tongs for the Fire and to move out Crucibles; Poker and Rake to clean the Grate; a Cone to caſt *Regulus* in; Ingots of various ſizes to caſt Metals in; Copper or Bell-metal Moulds for making your Teſt; round Irons of various ſizes to cut your Glaſſes; Glaſſes of various ſorts, as Bodies, Heads, Cucurbits, Bolt-heads or Egg-glaſſes, Retorts, and Receivers of various ſizes; earthen and Iron Caps; Coolers, with large Globes; Peſtles and Mortars both of Iron and Glaſs, and many more as the experienced Operator will ſee wanting: and having theſe he may proceed to labour, and there will repreſent unto him theſe following diſtinct Operations, which are called Degrees of Working.

1. *Fermentation*, is a mixing of kindly Matter for Multiplication, or the kindly ſeaſoning or leavening of a thing.

2. *Diſtillation*, is an Extraction of a Liquor from a Body by heat.

3. *Digeſtion*, is a Diſſolving of that which is thick into thin to be purified.

4. *Circulation*, is to Rectifie any thing to a higher Perfection.

5. *Sublimation*, is the lifting up of moiſt Matter to make it more pure and dry.

6. *Calcination*, is the bringing of any thing to Aſhes.

7. *Fix-*

7. *Fixation*, is to make that which is flying to abide with its body.

To which may be added these following:

Dissolution, which is to Dissolve that which is gross.

Putrifaction, is the mean to Generation; to which may be united *Exaltation*, in that things are exalted to an higher degree, by evaporating the impure humors, and congregating the pure parts.

Rectification, is a reiterated Distillation, in order to a higher degree of perfection.

Coagulation, is a Congealing of Moisture.

Cohobation, is a repeated Distillation, by which the Liquors distill'd off are poured upon the Body or Feces, and distill'd again, by which many sulphurous Bodies are often made saline.

Now these are the 12 various Degrees of Operation which really are necessary to be known, as an Introduction to the *Spagirick Art*, the Office of which will be shewn more at large in the succeeding Chapters, therefore we shall pass by it here, and come to treat *of the Nature and Office of Vinor Spirits* in the next Chapter.

CHAP.

Chap. II.

In which we ſhall firſt treat of Vinor Spirits, and their Office in the Extraction of Tinctures, and ſome other Spagirick Preparations.

IN this Chapter we ſhall treat concerning *Vinor Spirits*, which indeed are the moſt principal of the two general *Claſſes*, ſc. *Vinor* and *Urinous*; for that the *Vinor Spirits* do repreſent to us the Nature of the *Callidum innatum*, or the enriched Sulphur manifeſted in a Spiritual Form, as the Oils do in a more ponderous one, becauſe by Fermentation the ſpirituality is ſeparated from the ſaline, corporeal and aqueous parts, which would be very hard to be performed, was it not by the action of Fermentation; for which reaſon we ſhall now proceed to deſcribe the Nature and Office thereof.

We therefore ſay, that even *common Fermentation* is a wonderful and myſterious Operation, for ripe Bodies are not only again made ſpiritual, but Spirits alſo are by it fix'd and made corporeal, therefore we ſhall want words fully to illuſtrate this Doctrine, as it might be handled both in its natural and artificial Office: We ſhall therefore define it thus,

That

That Fermentation is the way to Production, as is plainly manifeſt by the *Mechanick Demonſtrations* the learned *Cartes* and his Diſciples give thereof, which we ſhall briefly touch at and paſs on to its Office, beginning firſt with the Artificial, and ſecondly touching at the Natural.

The *Artificial Office of Fermentation*, is that by which Bodies are broken and dilated, in order to ſeparate their Spirituality from their Corporeity, and brought to a Vinor Spirit: for all *Fruits*, *Treacle*, *Sugar* and *Honey*, by the addition of *Herbs*, *Roots*, *Barks* and *Spices*, through Fermentation yield a noble Spirit, as is ſaid in our *Britannean Magazine* of *Liquors*, to which I refer you for ſatisfaction, and (God willing) in the next Impreſſion this Doctrine ſhall be there more largely treated of, and therefore omitted here.

Now *Natural Fermentation* is that which unites the Saline Mercurial Juice with the Sulphur or Form of Bodies, ſo as to produce or uphold the Radical Moiſture, which nouriſhes and upholds concreted Beings, which afterwards aſſumes to itſelf by the *Archeius* of Nature thoſe divers forms, that are ſufficient to uphold the Texture of Beings, as we have ſaid *in our general Treatiſe of Diſeaſes*: wherefore *Artificial Fermentation* is a ſeparation of Bodies, and *Natural* is a Concretion and Formation thereof: therefore 'tis ſaid by the *Philoſophers*, that *Fermentation is the Key to Generation*; the manner how we have largely treated of

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in *Doctrinâ Principium*; we ſhall therefore paſs off from the *Natural*, and come to ſpeak of the Office of thoſe Spirits that are produced by the *Artificial*.

Now a *Spirit* we define to be the *moſt eſſential part of that Body, whence extracted*, and being of a ſulphurous, thin and penetrating Nature, hath virtue and power to act upon other Bodies, and attract to itſelf that part which is moſt homogeneous to it, which generally is the ſulphurous, whether *Vinor*, *Oleaginous*, or *Gummous*, which are the Sulphurs in divers forms; ſometimes the Tinctures are variouſly changed, and the ſulphurous parts carry with them variety of Colours, according as the internal Digeſtion and Concoction of Nature is; E. G. Roſes give one, Cochenele another, Turmerick, or Saffron, another, and ſo various Tinctures are produced, as will be ſhewn.

But by the way, I think it convenient to ſhew the Operator a certain and profitable way to prepare *Spirit of Wine*, ſo as to bereave it of all its Flegm, and in a way that it may be homogeneous and the more powerful in its action for obtaining Tinctures.

Spiritus

Spiritus Vini Tartariſatus.

℞ Of our artificial Brandy 2 Gallons; of the beſt Salt of Tartar ℔iv, dried and brought to a Powder in a Crucible, and before 'tis quite cold throw it into a Still, and pour upon it the Brandy, and in *B. M.* diſtil off the Spirit, until an inſipid Water appears, and when almoſt cold remove and filter the Liquor in the Still through a brown Paper, and gently evaporate the Flegm, and warm the Salt again, and put the ſaid Spirit upon it, and rectifie a ſecond time, and ſo 'twill be purely freed from its Flegm, which carefully preſerve, as alſo the Salt, being dried, both of which being very profitable for many *Chymical* and *Spagirical* Operations, ſome of the which we ſhall now come to lay down. Firſt, Of Tinctures in general; Which is only any Vegetable or Mineral, that is well open'd, and put into a Glaſs, and pour three times its weight of the aforeſaid Spirit of Wine thereon, and put on a blind Head, and ſet in gentle Digeſtion until the Spirit is rich with the Tincture, the which pour off and put on more, as before, and when highly tinged, cant it off to the former; thus do as oft as the Spirit of Wine will be tinged, and when it remains white 'twill extract no more: This method does well for ſuch things wherein there is a fragrancy, or the light Tincture deſir'd; but for Bodies compact and virulent proceed thus:

℞

℞ Of Hellebore, either white or black, *Elaterium*, *Guttagambuga*, or any other of the moſt churliſh Vegetables, and pound them very fine, and being ſifted, mix either of them with its equal weight of the aforeſaid Salt of Tartar, pound and macerate them well in an Iron Mortar, and put them then into Sugar or open mouth'd Glaſſes, and ſprinkle them with good White-wine, tying the Glaſſes Mouthes up cloſe with a Bladder, and as faſt as it drys reiterate your moiſtening with White-wine, as before, to keep it of the conſiſtency of Dough, cloſe compreſs'd, and in ſix Weeks time they will be ſo macerated and overcome, as to loſe their vomitive and purgative quality, without the loſs of either taſte, colour, ſmell, or ſpecifick virtue, being by this Operation exalted; ſo that now they are only Diuretick and Diaphoretick, and therefore may be taken in a treble Doſe, and will yield their pure Tinctures in the aforeſaid Spirit of Wine, whence you may conclude, that the vomitive and laxative quality of the ſimple is not the radical and ſpecifick Virtues thereof: Theſe Tinctures are much enobled and graduated, when prepared with the Samech of Tartar, and brought to a criſtaline Salt, as ſhall *in our Spagirick Philoſo. Triumph* be ſhewn.

To Extract the Tinctures, Gums or Rosins from Woods and Roots.

℞ Of Jallap, or Scammony, or Briony, Guajacum, or any other that is gummous, and being reduced to Powder, take Q. V. cover them three fingers breadths over with the aforesaid Spirit of Wine, and 'twill extract a blood red Tincture, decant and repeat till you have extracted all the Tincture, put all the Tinctures together, and by Distillation call off two thirds of the Spirit, and then with fair Water precipitate your Gum or Rosin, and wash it well, and in a gentle heat dry it, and bring it to a consistence, and keep it for use; if from Rosin or Jallap, 10 or 15 g. is a gentle Purge.

The Way to make Extracts.

Which is in a manner all one with Tinctures and Rosins; for if thou wilt make any Extract, either simple or compound, what tho' desire to take must be put into a Glass; and first of all, take all the Tinctures of it out, and by distillation in *B.* abstract the Liquors from it, till that in the Glass be of the consistence of Honey, which may be dissolv'd in some proper Vehicle, or else made up into Pills.

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Another.

℞ Of the beſt Alloes ſuccotrin. ℥vj. diſſolve it in the Juice of Elder-berries; filter all through a piece of Holland, and draw all off in *B.* to the conſiſtence of an Extract, or elſe let the moiſture exhale in the Sun. And thus you may make the Extract of Juniper-berries or others, either with or without addition; but as for the above-mentioned Extract of Elder, make it into Pills with the Powder of Saffron, Myrrh and Cinnamon, and you'l have a good Pill, which hath theſe following Virtues, *powerful in the Scurvy, Dropſie, Gout, and Stone.* Its Doſe is a Scruple, or Scruple and half, Mornings faſting.

To make the Balſamick Tincture of Elder-Berries.

℞ Of the Juice of Elder-berries, and ſet it in a gentle heat for three Weeks, till it comes a little acid, like Vinegar, then filter it through a Holland Cloth, preſſing out all that will go through, then put it into your Body, and draw off a fourth part Flegm, and then add to the remainder a fourth part of clarified Treacle, and then digeſt and circulate ſo long until it comes of a conſiſtence of a blood-red Balſam or Tincture, which may be in 8 or 10 Weeks, *which is an excellent ſtomatick Cordial, now and then taking a lick of it.*

To make any of the Spirits of the first Book, Golden or Purging.

Example on the Spirit of Scurvy-grass.

℞ Of *Guttagambuga* ℥ss, Jallop ℥j, of the Spirit of Scurvy-grass ℔j, put it into a Bolt-head, and set it in a gentle heat, and let it remain there till it hath drawn forth all its Tinctures, then cant off the clear for use ;; some adds to this Composition of Scamony ℥j.

Another way thus :

℞ Of Jallop ℥j, Coloquint' ℥j, Scamony ℥j, *Guttagambuga* ℥ss, or Saffron ℈ij, Spirit of Scurvy-grass ℔ij, Salt of Tartar ℥ss, and operate as before directed.

Thus much for *Tinctures.*

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CHAP. III.

Of Essential and Chymical Oyls.

IN this Chapter we shall treat concerning the Sulphurs of Concrets, *sc.* the Oyls which are centrally one with the Spirits, but in a more ponderous form, because the parts are not broke by Fermentation, as they are in *Vinor Spirits.* There is generally one Rule for making of *Essential Oyls, viz.* Maceration and Distillation; *Ex. gr.*

℞ *Wormwood,* or any other dry Herb, pull off all the stalks, and put it into a large Tub, and pour upon it warm Water, enough to moisten it, and two or three handfuls of decrepitated Bay-Salt, let it stand twenty four hours, and distil it with a Refrigeratory; separate the Oyl with a separating Glass, *S. A.*

Now observe, that some Herbs must not be over dry, as *Origanum,* and if its Oyl is distilled in the coldest day of the Winter, when all the Powers of Nature are congealed with cold, and that the Still be set where the cold may have power upon it, so as to keep the Worm and Water exceeding cold, your Oyls shall be congealed into a cristaline Salt, which I prize more than the Oyls.

After the manner aforemention'd you may diſtil the Oyls of all Herbs and Berries.

But obſerve, that *Glauber* objects againſt this way, ſaying that abundance of it is loſt in the Water and Veſſels, by reaſon of their largeneſs.

Glauber's *Way of Diſtilling Vegetable Oyls, whereby a greater quantity is acquired, than by the common Way, by a* Veſſica.

Fill a Gourd with Cinnamon or any other Wood or Seed, upon which pour ſo much Spirit of Salt, as will be ſufficient to cover the Wood, then place it with its Alembick in Sand, and give it Fire by degrees, that the Spirit of Salt may boil, and all the Oyl will diſtil off with a little Flegm; for the Spirit of Salt doth with its acrimony penetrate the Wood, and freeth the Oyl, that it may diſtil off better and eaſier: and by this way the Oyl is not loſt by the addition of that great quantity of Water, in thoſe great and large Veſſels, but is drawn in leſſer Glaſs Veſſels with addition of a little moiſture. Diſtillation being finiſhed, the Spirit is poured off by Inclination from the Wood, being again uſeful for the ſame work. And if it hath contracted any impurity from the Wood, it may be rectified; but the reſidue of the Spirit, that remains in the Wood, you may recover, if that Wood be caſt in the aforeſaid Furnace upon burning Coals;

Coals, by which means it may come forth again pure and clear; and by this means we lose none of the Spirit of Salt. And after this way, by help of the Spirit of Salt, are drawn forth Oyls of dearer Vegetables, together with their Fruit, which cannot be done by a Still.

To make the Oyl of Orange and Lemmon Peels.

℞ Oranges or Lemmons, and separate the Pulp from the Peel, and while 'tis fresh, cut it into bits, and put them into a Retort or low Body, and sprinkle it with the Oyl of Tartar *per deliquium.* Distil it in a boiling Bath by degrees, and you will have Oyl enough.

And thus you may distil Oyl from Cinnamon, or any other Spices of a fragrant nature.

Dr. Hill's *way of Preparing Oyls from Herbs.*

℞ Any Herb, and pour upon it any small Beer-Wort; set it in a very gentle heat, until the smell begin to change a little towards sour, then distil it in a Copper Still, and you shall have Oyl enough.

To make Oyl of Gums; first of Castor: the best way.

℞ *Castorium*, (or any other Gum, as Mastick, Myrrh, &c) cut it all into small pieces, and pour upon them, very well rectified, Spirit of Turpentine; let it stand several days in *B.* to extract, afterwards distil off or evaporate the Spirit of Turpentine, and there will remain an Oyl excellently fragrant at the bottom.

The Oyl of Mastick and Frankincense, according to Glauber.

℞ Of Frankincense or Mastick, powdered small, as much as will serve to fill the third part of a Retort, (which must be coated) upon which pour a sufficient quantity of Spirit of Salt, taking heed that the Retort be not filled too full, or else the Spirit, when it boils, flows over it; then place it in Sand, and give fire by degrees, and there will first come out some Flegm, after which a clear transparent Oyl, together with the Spirit of Salt, which must be kept by it self, after this a certain yellow Oyl, which must be received by it self, and last of all, there follows a red Oyl, which all tho' it is not to be cast away, yet it is very unlike to the first, serving for *outward* uses, and to be mixed with *Oyntments and Emplaisters, for it doth wonderfully consolidate, and therefor* good

good in new and old Wounds. The first being well rectifi'd, is in its subtilty and penetrating faculty not unlike to Spirit of Wine, and may profitably be used inwardly and outwardly, *viz. in cold Effects, but especially in the stiffness of the Nerves, caused by cold Humors, upon which follows a Contraction; but then you must first rub the Member contracted with a Linnen Cloth, that it may be well warmed, into which then the Oyl must be chafed with a warm hand.* For it doth do wonderful things in such like effects of the Nerves; as you may see more at large in *P.* 1. *p.* 5.

To make the Oyl of Benjamin, according to Robert Boyle, *Esq;*

℞ Benjamin, (the best is that which is most yellow, fat, unctuous and ponderous, and not that which is white, the white not being so full of the true Gum, nor yielding so much Tincture) and dissolve it in the pure ætherial Spirit of Wine; filter it exactly, and put it into a tall Retort; first draw your Spirit of Wine very gently, then the Flowers will sublime, which you must wipe out of the Neck of the Retort with a long Feather, afterwards, with a stronger Fire, there will come over an Oyl, which will smell of Empyream.

To make the Oyl of Turpentine.

℞ Of common Turpentine, and tye it up close in a Bag, and put your Bag into a large Still, and fill it with Water, and distil with a very strong Fire, till no more Oyl will come, and after the distillation is over, separate the Oyl, and rectifie it for use. Observe that your Turpentine being put in a Bag keeps the *Colophonia* from burning to the Still.

Then take of the prepared Oyl, and of the best *Cypress* Turpentine, and put them into a Retort, and digest two or three days in *B.* and then distil in a boiling Bath, and you'l have a Spirit come over, and an Oyl essentificated, mild of taste and pure; the which separate and rectifie for use.

Another way.

℞ Of the best *Venice* Turpentine and *Malaga* Sack, *ana*; digest in *B.* seven days, and afterwards distil with a strong heat of the *B.* and when distilled separate the Oyl for use: Then take of this Oyl, and fresh *Malaga* Sack, *ana*, and to every ℔j of Oyl add ʒj of Angelica Roots; circulate it seven days: Distil it as before, and you will have a curious fragrant Oyl.

The Chymical way to make Oyl of Turpentine so ætherial, as to unite with Spirit of Wine.

℞ Calcined Salt of Tartar, or decrepitated Bay-Salt, let it not touch the Air, but whil'ſt yet hot put it into an high Cucurbit, or uncut Body, and pour upon it common Oyl of Turpentine, the breadth of four fingers; ſhake them well together, and with a very gentle Fire draw off, and there will be an Oyl, and a volatile Salt, take this Oyl and pour it upon new Salt: Diſtil as before, and repeat this Operation till it will unite with Spirit of Wine, which may be tryed every Diſtillation.

To make Oleum Pini, *or Oyl of Pine.*

℞ The Gum of the Pine in a Retort, with a little Salt, and there will by degrees come over an Oyl and Spirit, which rectifie and ſeparate for uſe.

Oleum Regeneratum.

Its Preparation is ſhewn in *pag.* 22. of the *Britannean Magazine*; but, however, I ſhall here give it more large.

℞ Of pure Salt of Tartar criſtalized from the Oyl *per Deliquium*, and pour upon it of the higheſt rectified Spirit of Vinegar, until ſatiſ-

tisfied, digeſt 24 hours, and then draw off the Flegm, and again pour on freſh Spirit of Vinegar; digeſt and draw off as befo e, repeating this 7 times, until the Vinegar come off tipped, or as ſharp as when you put it in; ſo have you a Balſamick Salt, in which is contained a *Tartarum regeneratum*, for that the Vinor Natures are concentrated: Now if this is mixed up with a third part of Bole or Potters Earth calcined, and diſtill'd by degrees of Fire, there will come off a noble Spirit and Oyl; which Oyl, being ſeparated, may be rectified through Spirit of Vitriol, in the ſame manner we have directed concerning thoſe of the Spirit of Salt: Now the alchalized Salt remaining in the *Cap. mort.* may be taken out with warm Water and preſerv'd for the like uſe.

Virtues.

The Virtues of this Oyl are many, viz. *for Fits, Obſtructions, Agues, Feavers, and the like; the Doſe is from three to ten Drops in Sugar, and drank in a glaß of Wine. The many more Virtues and Uſes of this Salt will be more largely ſhewn in that Chapter that treats of the Union of* Acids *and* Alcalies.

Oleum Succinii: Or, The Oyl and Volatile Salt of Amber.

℞ Of the beſt white Amber, (for the yellow is not ſo good, and the black is inferior to

to this) and mix it with clean Sand, being in course Powder, and put it into a large coated Retort, and distil it by degrees of fire, as long as any thing will come over. Observe, some use a little Water in their drawing of it, or rather a little of the Spirit of the Pine. Now when the Operation is ended, remove your Receiver, and there you'l find an Oyl, and an acid Water, and in the Oyl a volatile Salt, which must be precipitated from thence, and purifi'd by Sublimation, the Oyl being rectified with Spirit of Salt, or from the *Cap. mort.* of Vitriol, becomes very subtil; and yet more if once rectified from A. R. or Salt of Tartar.

Its Virtues are many, but seeing we do intend to speak largely of them in that Chapter that treats of Oyls and Powers, we shall omit them here.

Oyl of Soot and Stone-Coal.

℞ Soot of the Chimney, (wherein nothing but Wood is burned, and that which is fatteſt and greateſt lumps is beſt) and put it into a coated Retort, and distil by fire of degrees, and there will come over a sharp, volatile Salt, and hot Oyl; this Salt hath adherence to others of the *Urinous Classes*, and hath the same Virtues. *The Oyl, without any rectification, may be externally used very successfully for all loathsom Scabs and scald Heads, but if rectifi'd, as before directed, it may safely be used inwardly, which is now prescribed by the Doctors for Hysterical Fits.*

℞

℞ The great Lump-Coal, (call'd *Scotch* Coal, or Stone-Coal, which from the River of *Thames* is generally sold by weight) and fill a coated Retort half full therewith, and distill it by fire of degrees, and there will come from thence a black Oyl, the which separate from the acid Water that came over the helm with it, and rectifie it by Spirit of Salt, and so there will first of all come the clear and pure Oyl, then a yellow Oyl, not so sweet as the former, and the thick and black Oyl remains behind, *and serves to be mixed with Emplaisters; for 'tis a wonderful healer, by reason of its innate faculty*: now the yellow Oyl may be yet farther once more rectifi'd by the Spirit of Salt, that it may become pure, white and fair: *It may be exalted so as to be a most excellent penetrating Medicine both inwardly and outwardly, and is equal in Virtue to the Oyl of* Petræolum: It is wonderful to consider what an excellent Balsam lies hid in the Earth as an Universal Sulphur, and as *Glauber* says, there is contained in Sea-Coal a precious Sulphur, no whit inferior, as to its Virtues, to any of the most precious Oyls or Balsams brought us out of the *Indies*.

Oyl of Hartshorn or any other of the urinous Classes.

℞ Hartshorn, *Cranium humanum*, Ivory, or dryed Bone, or that which the Turners leave in shaving Hartshorn, call'd the Pith or Blackings, and put it into a *Glauber's Furnace*, or Iron

Iron Pot with a Copper, Earthen or rather Iron Cap, and lute faſt, and diſtil with the fire of degrees till no more will aſcend, and there will come over an Oyl and a Spirit and Volatile Salt, in various figures about the Glaſs, the which thou may'ſt rectifie and purifie, according to the Rules already laid down: the Office of the Salt and Spirit ſhall be ſhewn in the Chapter that treats of the Urinous Spirits. The way of making theſe Oyls being rightly underſtood will introduce the making any others: and as to the Mineral Oyls they ſhall be treated of in the reſpective Chapter that appertains to the Mineral Work, and therefore we deſiſt from them here.

But by the way, we think it needful to tell the Reader, that Oyls muſt be bereav'd of their floating earth and external aquacity, if ever you deſign they ſhould act to their higheſt degree of ſubtilty.

To make a ſubtil Spirit uſeful in diſſolving Amber.

℞ Of *Venice* Turpentine, what quantity you pleaſe, and draw the Oyl and the Spirit, which rectifie apart, and let them be united with the heat of Calx vive, and by diſtillation brought to a very great ſubtilty; then take of that and the etherial Spirit of Wine equal parts, draw and circulate, till fully united, and preſerve for the uſe aforeſaid. And thus we ſhall conclude this Chapter of *Oyls*.

CHAP.

Chap. IV.

In which we ſhall treat of Salts.

SAlt is the Pillar of any Body, and generally by nature is Tart, Acid, Stiptick or Aſtringent, but by Art is variouſly alter'd, according as the nature of the Agent is, that works on it; for example, We ſee that common Salt hath a moſt excellent, ſublime Spirit, which preſerveth Beings from putrifaction, yet by heterogeneous Agents is it mortifi'd, and variouſly changed, deſtroyed, or exalted, which is more largely treated of in *our Spagirick Philoſophy's Triumph*, wherefore we ſhall omit it here, and come to the demonſtrative part, by ſeveral uſeful Examples, and firſt of

Sal Mirabilis communis,

Or

Salt Polycriſte, which ſome call the *Sal Mirabile of Glauber*, when indeed his true Salt hath an univerſal Tendency, and therefore muſt proceed from the univerſal Principles of Nature, whatever to the contrary ſome may ungroundedly think; but however to our purpoſe in hand, *ſc.* the Preparation, which is as follows:

℞ Common Salt and decripitate it, till done racking, then diſſolve it in clear Fountain Water, and draw off about a fourth part thereof, and then pour in of the beſt Oyl of Vitriol ſufficient to alter the form, and in a gentle heat digeſt, and after criſtalize it S.A. The like may be done with Spirit of Niter or Allom, *&c.* And again, acid Spirits upon Sal Prunell. and fixed Niter doth well, and theſe alſo upon Salt of Tartar and fixed Alkalies; whoſe Birth we think convenient now to ſhew, which is indeed an artificial one.

℞ *French* or *Rheniſh* Tartar (vulgarly known by the name of *Argile*) and put it in a great Earthen Pot, and in a Potter's Furnace, or a Wind-Furnace, let it be calcined to Aſhes, till it looks a blewiſh white, the which when cold diſſolve in warm Water, and filter through a Cap Paper, and in a gentle heat draw off the Phlegm, till a Skin appear on the top, and ſet it in the cold, and 'twill ſhoot into Criſtals, the which remove, and the remaining Liquor filter as before, and ſhoot as long as any will come to a Salt; and again, theſe Aſhes after they are calcined, may in the Air be run *per Deliquium*, and then you may criſtalize as before directed; or elſe ſhoot in a gentle heat of Sand.

Obſerve, that from all Woods, Roots and Herbs, being dry and turned to Aſhes, you may by warm Water extract a Salt; thus is

made the Salt of Wormwood, Tobacco, and others, which are also Alkalies, little different from Tartar, only, what there is, Tartar in virtue excels any other, and therefore not undeservedly called *the Publick Family of Alkalies.*

Now these are produced by the fire of Conflagration, in which the corporality of the body fixes down with the grosser parts of the Sulphur, and so assumes a new form, yet of a caustick nature, and somewhat rough to be given as they are, as we have largely shewn in *Chap.* 1. of *our Spagirick Philosophy's Tryumph.*

Thus much in general concerning the Production and Nature of Alkalies, we shall now come to shew their Association with Acid Spirits, by which they are brought to a neutral Nature and made more friendly unto our Bodies: And first of

Tartarum Vitreolatum.

℞ Of the Spirit of Vitreol highly rectified and put it into a very large Glass, and by drops put upon it Oyl of Tartar *per Deliquium* and you shall have a great Ebullition; continue this pouring on by drops till the Ebullition ceaseth, which is a sign the Alkaly is satisfi'd, then separate (*S. A.*) the Flegm from the precipitated Matter or white cristalline Mass, which is called *Tartarum vitreolat.* it being a neutral Salt distinct from each Parent and although this be a Preparation inferior

so

ſome others, yet with us 'tis in great eſteem, becauſe the Alkaly hath loſt its cauſtick quality, the Acid its corroſive property, and ſo becomes an excellent Medicine: as not being liable to an alteration by any Ferment in the Body of Man.

The Doſe is from 10 *or* 15 *Gr. to* 20 *each Morning. It cleanſeth the Stomach, powerfully reſolving Obſtructions in the Meſeraick Veins, and is properly given as a digeſter, abſterſive and cleanſer in Feavers, Agues, Jaundies, Scurvy, Worms in Children, and for cold Crudities in the Stomach, which are the cauſe of many Diſeaſes.*

Now, by the way, we would let the Reader underſtand, that we are ſomewhat concern'd that this Doctrine is ſo little taken notice of; for by it Acid Spirits are not only made ſweet, but alſo the Alkalies by theſe and our Red Wine may be made a powerful and excellent Medicine far above any to be found in common Diſpenſatory, and altho' this Doctrine of Acid and Alkaly hath been largely treated of by that ingenious and learned *Otto Tachenius*, yet hath he not ſo clearly deliver'd the Practick Part of this, nor indeed hath any that we ever read done it ſo fully, as we wiſh it were, when we conſider the uſefulneſs of it, and therefore we ſhall be the more large in ſhewing our Experience concerning the ſame.

Again, in like manner by pouring the Oyl of Tartar *per deliquium* upon the Spirit of Niter, is made *Tartarum Nitratum, which is a Salt*

of more easie fusion than the former, of a nitrous cold taste, being an excellent Absterssive in burning and putrid Feavers, Gravel, Heat of Urine, Heat in the Back and Kidneys, Heat in the Stomach, whence a hot and harsh Breath, and many other defects, which are seated in the first and second Digestion.

Also from the Oyl of Sulphur *per Camp.* and Oyl of Tartar *per Deliquium,* is had an excellent neutral Salt.

So likewise from the strong Spirit of Salt, or the strong Spirit of Vinegar, (as was touched at in that Chapter that treats of Oyls) very noble Salts are made, which are yet in a higher degree if united with the purifi'd and corrected Tincture of Vegetables, in a due proportion, (the Salt being first dissolved in a little White-wine, or other convenient Liquor) by digesting the Salt and Tinctures till both become very clear, for at first mixing they will be very muddy, and precipitating a light *Fæcula* will at last be very clear, decant this clear Liquor, that is ting'd, and in a slow fire draw away the moisture, till the known figure appear, and in a cool place 'twill crystalize into a pure Salt tinged with the Tincture of the Vegetable, retaining its Taste, Odour, and Virtue.

Thus out of Hellebore black or white, Opium, or any other Simple, that will yield a Tincture in Spirit of Wine, a Salt may be made, which is call'd by the name of the Vegetable, with which 'tis joyned, as *the Salt of Hellebore, Opium*

Opium or Jallop, &c. which Salts, beſides their abſterſive virtue, have a ſuper-additional and ſpecifick one, according to that of the Concret, by which a ſedulous and induſtrious Phyſician may cure many ſtubborn Diſeaſes.

Thus much we obſerve concerning the Nobleneſs of theſe Salts, that they work in a way agreeable to Nature, and alſo will prepare moſt excellent *Menſtruum's* for diſſolving of Mettals; and as that Famous *George Starkey*, in his Pirotechny aſſerted and illuſtrated, ſays, they are more powerful for opening metalick Bodies, than any other Preparation whatever, whereby Tartar can be volatized, as will be ſhewn in the Chapter wherein we treat of *Menſtruums*.

Now ſeeing there are and have been many Conjectures, and various Opinions concerning this Author, and his Doctrines, we think convenient to give in ours, from an experimental Knowledge of the Truth of his Labours, which is, that he had a fundamental Knowledge in Philoſophy, and we aſſert, that no Man can be his Judge, unleſs a true Son of Wiſdom and Child, that Nature hath put into her School, and qualifi'd with her hidden *Diaploma*, with which he certainly was, in that he trode ſo exactly in her ſteps, and had thoſe parts as to *Medicinal Philoſophy*, that we honour him above moſt of the former Writers, and had he not been a little ſhorted in ſome things, his Name would have had a laſting Renown, yea in Poſterities and

Ages to come; the leaſt therefore that we can ſay of him in our Writings is this, *ſc.* that he was a Maſter in *Pirotechny*, the Tryumph of which he promiſed to the World, which would have been a Key to open the *Helmontian Doctrines* for the good of the Sons of Art, doubtleſs this Book would long ſince have ſeen the Light, had God ſpared his Life, but the raging Plague, after all his Courage, took him off, by his too venturous opening of a Body whileſt hot, that died of the Plague; but, however, I hope his Soul is at reſt.

But now, ſeeing 'tis impoſſible for him to perform what was there promiſed, we ſhall partly for his ſake, (but more eſpecially for Truth itſelf) endeavour to ſupply, by giving as great a light to that which hath been formerly written, as any other Son of Art, hath hitherto done, and 'tis not to be queſtioned, but that Truth will be more cleared up, than hitherto, becauſe (beſides the Knowledge of what they've written and ſet down) we have the advantage of what Dame Experience hath taught us, by exceeding hard and continued Labours in the Fire, which always was and ever will be the true Interpreter of their Writings, and that which adorns them alſo: and thus altho' but a Child myſelf, yet 'tis allowed by all, that ſuch, being ſet upon other Mens ſhoulders, can ſee farther than they could; but this by the way: We then ſay that the Doctrine of *Acid* and *Alkaly* deſerves a Veneration, ſeeing it deſtroys the Activity

the moſt violent Corroſive, and makes them truly Medicinal; *Ex. Gr.*

If you pour Oyl of Tartar *per Deliquium* upon *Aqua Fortis*, and diſtil it off, you ſhall have a Salt left behind, in form of a Niter, and here the *Aqua Fortis* is mortified by the Salt of Tartar and both brought to a very good Medicine.

Again, 'Tis to be obſerved, that one Acid will mortifie another, and form a Salt. *Ex. Gr.*

℞ Spirit of Niter, and Spirit of Vitreol, and Cohobate upon the Spirit of Niter three or four times, and you'l have a Salt left behind, which by an ingenious Man ought not to be diſdained.

Wonder not (Courteous Reader) that theſe corroſive Spirits are thus mortified, and their venom taken off, when that they were not originally ſuch in their own nature, but promoted by the fire to be ſo corroſive, which you may ſee by the hand of the skilful, may be again corrected; therefore we ſhall ſtate it thus, that *Aq. Fort. A. R.* Spirit and Oyl of Vitreol, Spirit of Salt Peter, or common Salt, are not Poyſons, but Spirits of eminent activity, which, being mingled with Salts, Wine, Beer or Water, may be taken in a greater quantity (than alone would be mortal) without the leaſt danger, nay, rather they become wholſom and medicinal.

Thus vulgar Mercury hath been preſcribed by the Ancients (being rightly prepared) as a choice *Arcanum*, but being ſublimed with Salts,

becomes a corrosive Poyson; but we say, that these Salts are again mortified, by being sublimed with new Mercury, as you may see in the preparation of that which is call'd *Mercurius Dulcis*, which is but a frivolous Toy, yet however 'tis medicinal.

We could indeed run out a large Discourse concerning Acids and Alkalies, and their union with highly rectified Spirit of Wine, and their Office, being brought to combination, nay, a regenerated and glorifi'd *Menstruum*: but seeing these Preparations come under the Title of *Arcana Pontissitata*, we shall refer you thither for further satisfaction, as also to the Chapter of *Menstruums* in this Book.

And thus much shall at this time suffice concerning Salts; but we shall hereafter shew their union with Vegetable and Mineral Sulphurs, as also with Urinous Spirits, of which we shall now come to treat.

CHAP

CHAP. V.

Concerning Urinous Spirits in general.

URinous Spirits are to be defined, *Spirits drawn from the excrementitious part of Bodies*, and altho' they are many times us'd by nature, in making up of Compounds, yet their *Classes* are not so general, as that of Vinor: for Vinor Spirits and Sulphurs (which are indeed but the Sulphurs in another disguise, as is manifest from their central unity, in the transmutation of Form) are easily inflamable alike, being the *Callidum innatum*, or form of Beings, and spiritual part of the Body, as in *Chap.* 1. describ'd, and as we have said in our *Britanean Magazine*, that all Fruits, Seeds and Roots will by Fermentation yield a Vinor Spirit; wherefore in the foregoing Chapter we defin'd Fermentation to be an Inlet to Production; for without it Honey or Molossus could never be brought to yield their Vinor Spirits, nor the Countryman change his Barly into Malt, *&c.*

Now in this Chapter we must define Putrifaction the Mother of Generation, for that 'tis by this that Urinous Spirits are brought forth, and although not so universal as the Vinor, yet because Nature does often make use of their essential parts in composition, we shall define them to be matter spiritualized, and to be

be in degrees of purity according as they have adherence to the ſubſtantial or excremental part of Bodies; for in theſe the Form is often precipitated, and the Univerſal Spirit is by them made into Earth; for as *Sandivog. ſays in his Treatiſe of Sulphur, that he took two Mercuries of a different ſubſtance, but one original, which Saturn waſhed in his own Urin, and call'd them the Sulphur of Sulphurs,* which indeed is nothing elſe but the *glaſſy Azoth,* or *Vitreol of Venus Philoſophical,* which is the Univerſal Spirit made into Earth; but more of this in its proper place.

Now under this Head or Denomination of Urinous Spirits, are thoſe of Blood, and the excrementitious part of the Microcoſm, *ſc.* Urine; as alſo all kind of Bones, Horns and Hooſs, and many kind of Salts, as *Salt Gem. Sal Armoniack,* and all Volatile Salts fix'd by Acids, for all of theſe will give an Urinous Spirit, and a Volatile Alkalizated Salt, as is eaſie to be demonſtrated by an Acid with a Sulphurous Oyl, eſpecially from Soot, Blood and Hartſhorn, which Spirits, Salt and Sulphur do repreſent the three diſtinct Principles, that are contained in every concreted Body, and there is no being in the Univerſal Fabrick of Nature, whoſe Texture can be upheld without the union of theſe Principles, nay, inpurity too; for that's it, that gives durability in the Animal, Mineral, and Vegetable Kingdom.

Now

Now the Union of the three Principles generates and produces a Neutral Spirit of an Hermophroditical Nature, that is, neither Male nor Female, Acid nor Alkaly: Now 'tis to be obſerved in all generations, that Sulphur acts the part of the Male, and Mercury the Female, and Sulphur is that, which gives Mercury her determinated Form and Fixation; but here firſt you muſt deſtroy him of his Combuſtable Robes, and reduce him to a ſaline and mercurial Nature, then you may for certain reckon yourſelf in the number of Natures moſt Ingenious Scholars; the way how this is done, I have ſhewed in my *Magician's Magazine*, to which we refer the Reader as ſoon as it comes to light; therefore omitting it here, ſhall paſs on to our deſigned Task, *ſc.* The Regular Progreſſion in Urinous Spirits.

But only, by the way, we think it convenient to add a word to prevent Criticks, and ſuch as underſtand not the Foundation of Bodies, who may ſay, that we have denied our Doctrine before aſſerted, *ſc.* That there be three Principles in the Concretion of every individual Being, by alledging we have here made mention but of two, *ſc.* Sulphur and Mercury, but by this we aſſent to the Salt, which is under the Mercurial Form; for the Salt is eaſily converted into Mercury, and Mercury into Salt, as is ſaid in the *Cline Bore*; the truth of which we are able to maintain againſt all oppoſitions: But let us return to

The Anatomy of Urine, and Way to bee made use of in the Preparation of it's Spirit.

We say then, that Urine is a Subject containing very many Properties, which may bee many ways advantageous; for 'tis a wonderful *Ens*, not only that of the great World, butt also that of the lesser; for Man bears a symbolizing harmony with the Universe, both in the Natural, Celestial and Intellectual World, having in his center Immortality; for we know that God's Works are uniform, and that every less bears some Analogy or Emblance with a greater, and Man being the chief of all sublunary things, we may thus define him, as a Compendium of all Forms, an Epitome of all Powers, and a comprehensive System of the Universe, *&c.*

After the manner of Philosophers therefore we have treated (in our second Debate of *Trifertes Soladini*) of the *immortal Dissolvent* under that Head, telling that 'twas contained in Blood and Urine, but with all have defined what that Blood and Urine is, and seeing this Subject is so largely handled there, we shall here omit it, and come to speak concerning the Urine of sound Men, of which *Helmont* gives this *Encomium*, where he compares it with the *Immortal Liquor*, saying that in the whole System of the Universe, It hath not its Fellow or Compare, neither Sea-Salt nor Fountain-

ain-Salt, Salt-Petre, Sal-Gem. nor any natural alt whatever, no nor the Salt of the Urine f Beasts, which is not in any wise comparable o it.

But as nothing is more easie to come by, so n the other hand, nothing is more hard to be orked on, for he that can from it obtain a pirit, that is neither Acid nor Alkaly, but holly Saline, shall have no cause to repent is time and cost bestowed on it, especially if e work upon that of *old Saturn*; and that we ay contribute our Mite into the Treasures of hilosophy, we shall give our Experience in the reparation thereof.

The first thing you are to observe is, that rinous Spirits are prepared through putrifaion, as the Vinor are by fermentation, whereby the Attoms are unlock'd and set at liberty, hat the fire may have power to bring it to a ore exalted state. As for Example:

℞ The Urine of sound People, and put it to a wooden Tub, or large earthen Pots; me do it in Glass, saying 'twill not so naturally putrifie in the Wood as Glass, and then ey set it in a gentle heat, equal to that of e Horse belly, for the space of 6 or 7 Weeks, r in this Climate 'twill hardly putrifie sooner, en they distil a Spirit from it; others putrie it the like time, being put three Foot deep the Earth, and leave the Glass mouth to come en to the Air, looking upon it as the most atural of all other ways, saying that in the

Body

Body of the Earth is that internal heat th
brings all things to an alteration of Form
Maturation thereof; others are very busie wi
their Horse-dung, and *B. M.* and many othe
which we shall here pass by, and speak of th
which best pleases us, which is a Putrifacti
in the Air; for that will attract many Hete
geneities from it, and so 'twill become mu
sweet in smell.

Take Urine thus truly putrifi'd, and put
into a Retort, and in B. or Sand set it to wo
and distil from 10 Quarts the first five, in whi
is contained the Spirit and volatile Salt, l
that which remains in the Retort, is the G
or Oyl, the use of which will be shewed h
after: Now the five Quarts of Spirit must
put into a clean Retort, and you may di
from it four Quarts, which you may afterw
rectifie to what heighth you please, by bri
ing of it to a Quart or a Pint; but in ev
Rectification, be sure not to diminish ab
six or eight Ounces at a time; and thus
obtain a Volatile Spirit and Salt, which i
way inflamable.

Observe, That some both draw and rec
this Spirit from Calx vive; but others thro
the Salt of Tartar.

℞ Of this rectifi'd Spirit ℔j, of our pur
therial Spirit, rectifi'd through Tartar ℔iij,
in a short time 'twill coagulate into a Vol
Salt, and if you distil in a Body and H
t

there will ſublime in the Helm near half a Pound of dry active Salt, and ſome Liquor will come over in a fiery form, the reſt will remain in the bottom like a ſtinking flat Flegm, which caſt away; to what Liquor is come over, add freſh Spirit of Wine ſo much as will make it up ℔iij, and put this upon your ſublimed Salt, and diſtil and ſublime as before; and by repeating this Operation, you will have more of the fiery Liquor come over, and Salt ſublime as before; turn this Wheel with freſh Spirit of Wine twelve times, and the fiery Spirit will each time be encreaſed, and your Salt will be moſt of it reduced to this fiery Liquor, and this we call the Vinor Hermaphrodite, or a Neutral *Menſtruum*, which will extract good Tinctures from the Calx of any Mettal; but as to its Office, 'twill be treated of more at large in the Chapter of *Menſtruums*.

Now follows the Preparation of the Foſperus, or the Aſtrum lunare Microcoſmicum.

As is before ſhewed, take Urine well putrified in a Tub, expoſed to the Air for ſeven Weeks, all one as you do when you're to make a Spirit of it; the Spirit being drawn, or rather the whole being evaporated to the conſiſtance of Honey, in which lies the *Foſperus*; but the Art is ſomewhat difficult to get it from thence, in two caſes, the one is in making choice of a proper Agent to be mixed there-

therewith, and the other is the exact regiment of the Fire.

Now as to the Agent, it muſt not (as ſome have ſaid) be Sand; but one that is free from Salt, and conſequently from the glaſs-making Faculty, or any thing that will vitrifie, for if it doth that, you ſhall never obtain the *Foſperus*; but that you may, we direct you to make uſe of a Fire within and without your Veſſel, which is thus to be be underſtood; take the Sap of Urine, as before 'tis ſaid, or that off Dung and Urine putrified together, and incorporate it with Charcoal-duſt, and put it into a *German* Retort, and lute on a Receiver, that is filled half full with Water, that when the *Foſperus* comes over, it may immediately drop into the Water and be preſerved thereby.

Obſerve, That you are to begin with a very ſmall Fire, but you are to increaſe it gradually into the higheſt degree that poſſibly can be made, and let it be in ſuch a Furnace, that upon occaſion the Bellows may be uſed, and that the Fire may play well about the Veſſel, continuing ſo long at its greateſt heighth, till no more comes over, and you'l ſee Flakes like Lightening, that will come over in the Receiver of two ſubſtances, the one like a thick muddy Water, which will ſink to the bottom, the other ſwimming over it; ſeparate by inclination theſe two ſubſtances, and keep each by its ſelf in a Glaſs, the gummy Nature may be made into what form you pleaſe by being diſſolved in Spirit of Sal Armoniack

other Urinous Spirits ; in *B.* 'tis thereby pu-
fied.

Observations concerning it.

It must always be kept in Water, for the Air sets
on fire.

The thick Liquor, if rubbed upon the Hands,
baths, or Hair, they will appear in the dark, as
all in fire, but will not burn, and if you open the
rk of the Glass, all its vacancy will appear like
flame of Brimstone.

If you put this thick Liquor, hardened by dige-
on into a Gum in Oyl of Cloves or of Cinnamon,
d let it remain there 24 hours, and pour off the
l from it into a Glass, the same Oyl will as you
l out the Cork, and set it in the Air, appear so
ght, that in the dark, if it's in a large and clear
l, you may see to read distinctly.

If you write upon the Palm of your Hand, or
on Paper with the said Gum, what ever you write
ll appear all on fire, and the Letters may be read
ong time after ; but you must have a great care,
t you do it softly, and to put it into Water, as
n as you have done, for if it happen to fire 'twill
rn the place most dreadfully.

Cut a little piece of the said Gum, and lay it upon
per, and rub it on with the point of a Knife, and
ill set the Paper on fire.

Put a little piece of the said Gum to steep 24
rs in Spirit of Wine, then taking it out again,
you pour this Spirit of Wine by drops upon a Ba-
of Water, you will see Flashes like Lightening,

ſomewhat like the flame of Brimſtone, and ſom
what of a purpliſh colour.

℞ *Of the aforeſaid Gum* ℥j, *and in a wh*
earthen Veſſel expoſe it to the Air, and the Air w
ſet it one fire, and when it hath done burning, y
will have ℥iv. *of a Spirit of Salt, which it attra*
out of the Air.

If the Privy Parts be therewith rubb'd, they w
be inflamed and burning for a good while after.

☞ There are many more Experiments ma
of it, which we ſhall here paſs by, and come
conſider the Nature and Texture of Urin
ſc. Whether it contains the three Princip
Salt, Sulphur and *Mercury*, or not: but if y
proceed to this Diſſection, you muſt not ta
new Urine, but ſuch as is ſtale and ſtinki
and well putrified by nature, otherwiſe 'tw
be very difficult to behold what is in it by
manifeſt ſeparation; but being putrifi'd y
may diſtil and rectifie its Spirit *per ſe*, t
great heighth, and you'l find in the Receiv
a volatile Salt, which will (as hath been ſai
be coagulated by Spirit of Wine, and therefo
muſt be of a Mercurial Nature, proceedi
from the volatile Salt of thoſe Concrets
eat; now the Sulphur is repreſented by t
Foſperus, it being a light that burns, alſo by t
oylineſs that comes over by diſtillation, a
after which there remaineth an Earth, wh
being ſo calcin'd you may with warm Wa
extract from it a Salt, which is the fixed S
of Urine, in ſmell and taſte not much di

re

rent from common Salt, and there's great rea-
on it ſhould be ſo, ſeeing there is ſo great quan-
ities of Salt taken in with our Food; but how-
ver it doth repreſent the three Principles, *viz.*
alt, *Sulphur* and *Mercury*, as 'tis thus *Chimical-*
y diſſected; but leſt ſome ſhould bewilder
hemſelves in this point, and ſay for certain,
hat from hence then muſt proceed the Uni-
erſal Spirit, or *Diſſolving Menſtruum*, ſeeing
Man is the chief of all ſublunary things.

Altho' we allow him to be ſo, yet the Uni-
erſal Spirit can never proceed from him, ſee-
ng what he receives thereof is only ſufficient
o uphold his Humane Nature, and that only
y being changed into various ſubſtances;
nd here every Agent having obtained the end
f its action is at reſt, and is not as it was, but
ith the *Grand Medicine* 'tis not ſo, but always
ends to a higher perfection, for the two firſt
rinciples, Sulphur and Mercury, are ſepara-
ed from their grand Impurities, and being
nited to the ſublimed Salt, are all turned to
Liquor, which by the middle pure ſubſtance
f *old Saturn's Urine*, will be precipitated into
criſtaline Earth, which may be multiplied at
leaſure; therefore 'tis a Secret to be kept in ſi-
nce, with a thankful heart to God, who is
he giver of all good and perfect Gifts.

Here you have that, which is ſuperior to any
ing, that may proceed from Humane Urine;
r the Microcoſmical or Terreſtrial Fire is uni-
d with the Macro or Celeſtial one, by the
ct of *Natura Naturarum*, which operates ſo

invisibly, that some call it the supernatur
Fire, or Spirit congeal'd: Now these two th
ing united in their purity, there is contain
ed therein a double Lunar Gasse, or that co
Fire, which will not unite with the Blasse
Heat of Bodies, but displays itself like a noble
Off-spring, which carries with it the true mar
of its Birth, for the most burning Charcoall
divided by it into its Principles, Oyl an
Earth, which afterward are changed into el
mentary Water, nay it performs many mo
mighty Deeds, in that it is powerful in di
solving and conquering those Bodies, whi
10000 Men could not do by any other A
as we have plainly shew'd in our *Trifertes*
ladini; and therefore shall omit to speak a
more of it here, as also of Humane Urine, a
so come to the other particular *Classes*: A
first,

Concerning Common Sal-Armoniack.

There are various Opinions concerning
Original; one saying, 'tis purely natural, a
is digged up, as Salt Niter is, and so boiled
cordingly into a Salt; and others say, 'tis a
ficial, prepared from Soot, Sea Salt and
mels Urine, which looks indeed much like
truth itself; and therefore we shall not reg
what the variety of Opinions are concern
it: for we know by experience, that out c
is prepared noble Medicaments. We shall g
you one for Example, *&c.*

The Spirit of Sal-Armoniack.

℞ Of Sal-Armoniack ℔iij, Calx vive ℔iij, or a ſtrong Lixivium of Pot-aſhes, *Lapis calaminaris* ℔iij, or rather the Oyl of Tartar *per Deliquium*, and ſo diſtil by fire of degrees, until 'tis come over, the which rectifie; and ſo have you a moſt ſubtil and penetrating Spirit, much to be eſteemed in many Acute Diſeaſes: But we prefer this following before it.

Spiritus Mundus.

℞ Of *Sal Anotaſier Lybianus* ℔iij, the white ſulphurous Earth Chimically prepared ℔iij, of the Off-ſpring of *Venus* ℔ſs. all well macerated together, and then add in of the form and firſt Matter of Saſſafrax ℔iij, but obſerve that it be eſſentially made; and put them into a coated Retort, and diſtil with fire of degrees for 24 hours, till all is come over that will come, and then remove it from the Receiver, and being cloſely luted up, digeſt in a chicken heat, the longer the better; then by circulation and rectification in a Body and Head, let the whole be united and putrifi'd, which will be in two or three times. The Uſe of this will be ſhewn in the Chapter of *Oleoſums*: Its Virtues are as follows:

This Spirit is of a ſharp penetrating Eſſence, and of an airy, moiſt and warm Nature, and therefore

may with credit be used in many Diseases: T
Dose is from 8 to 20 Drops in Sassafrax-water.
doth immediately penetrate the whole Body, caus
sudden sweating: therefore excellent in Quinsi
Pleurisies, and other acute Diseases; 'tis also pr
valent in opening the Obstructions of the Spleen, ca
dispersing and expelling many Malignities by Sw
and Urine: It cureth the Quartan, Cholick,
Suffocation of the Matrix, and many more Dis
ses.

In brief, This Spirit is a safe, sure and rea
Medicine for to disperse and expel all tough, gr
and venomous Humours. Also this Spirit act
his part externally, quenching all Inflamations,
ring the Erysipelas and Gangrenes; it allayeth
Pains of the Gout, cloaths being dipt in it and
plied, and altho' it draw Blisters it matters no
laid to the Pulse, 'tis good in ardent Feavers; ca
it asswageth Swellings and Pains; discusseth co
gealed Blood, helpeth strained Limbs and benumb
Nerves; only smelled unto, it cureth the Megr
and other chronical Diseases of the Head; for
dissolveth the peccant Matter, and evacuateth
through the Nostrils; it restoreth the lost Hearin
being externally laid on with a little Instrument
for the purpose: Also in the Obstructions of Wom
Courses, applied by a fit Instrument in a spiritu
way, openeth presently, and cleanseth the Wom
and maketh Women fruitful, &c. Mingled w
common Water, and held in the Mouth, asswag
the Tooth-ach, proceeding from sharp Humours fal
into the Teeth.

A little of it applied in a Gliſter, killeth the Worms in the Body, and allayeth the Cholick.

This Spirit may alſo further be uſed, to many other things, eſpecially by means thereof many precious and effectual Medicaments may be made, as will be hereafter deſcribed.

Obſerve, That after the firſt diſtillation, the *Cap mort.* that remains, may be calcined in a ſtrong Fire, and then taken out and beat into roſs Powder, and let it be diſſolved by ♎, and then filter it; then add to every ℥vj of this Liquor or Oyl, ℥ij of the ſtrongeſt and beſt rectified Spirit of Niter, or Spirit of Niter concentricated, and that will cauſe the greater part of the white ſulphurous Earth to ſeparate by precipitation.

And then you have a *Menſtruum*, not corroſive, which eaſily diſſolves Gold, and manifeſts its glorious Garments, *&c.* Let this at preſent ſuffice, as to *Sal Anot. Lybian.* but however under this Title of the *Urinous Spirits*, you may underſtand all ſuch as are drawn and prepared from Blood, Hair, Bones, Hoofs, Horns and Skulls, as was before touched; of which we ſhall only give you two Examples, the one of *Hartſhorn*, the other of *Cranium humanum*; from the latter of which is prepared *Goddard's Drops.*

℞ Hartſhorn, or *Cranium humanum*, and let it be put in ſuch a Furnace as is order'd for making the Oyl, and fill your Furnace three parts full, becauſe the matter is dry and ſpongious,

and will be compreſſed by the Fire, but if
were liquid, the Rules in Chymiſtry are m
to fill the Veſſels or Retorts above a third pa
or at moſt one half full, and the Receiver l
ing luted on, at firſt you muſt give a gen
Fire for 6 hours, increaſe a little higher to t
ſecond degree, and continue for 12 hours, a
then for 6 more let it be kept to the high
degree you can, ſo as the Pot may remain
the whole time; and when the Operation
finiſhed, you will ſee no more Fumes co
forth, which, if you work right, will be p
form'd in 24 hours: It comes thus; Firſt
Flegm with a yellow Spirit and volatile Salt
divers figures, and a deep blackiſh and fet
Oyl, and your *Caput mort.* black and burne
which afterwards may be calcin'd in a Potte
Furnace to make burned Hartſhorn of; a
thus are the different qualities ſeparated, whi
may be further thus operated upon: Let wh
comes over remain together for about 20 da
in a convenient Veſſel in a gentle heat, that
as much of the Oyl, as will, may ſallifie; th
ſeparate the Oyl from the Spirit and Salt by
Funnel, the which rectifie through the Spirit
Salt, as is in the Chapter of Oyls taught; a
what Salt is formed by the acid Spirit muſt l
ſublimed from its impurity, and added into t
firſt Spirit: and then the Spirit muſt be rec
fi'd two or three times from its Flegm by t
addition of the pure Salt of Tartar, and ſo 'tw
come exceeding pure. The Infallible Rule
know when the Flegm begins to come, is thi

t

the Salt will begin to condenſe and fall to the bottom of the Receiver, then you may let all cool, for the Spirit is clearly off: This is the Spirit and Salt truly prepared, which may as yet receive ſeveral degrees of exaltation: *but however as 'tis, it is a ſubtil, penetrating and active Spirit, and operates as is ſaid of the Spirit of Sal-Armoniack, and opens thoſe Obſtructions, that are the cauſe of preternatural Convulſions, and hath a ſpecifick virtue in many Diſeaſes, and correcteth volatile Poyſons, and therefore highly to be valued; for I've known thoſe who have gone about to poyſon themſelves, by taking a large quantity of Arſnick, yet this being timely diſcover'd, the miſchief hath been prevented, by giving large and repeated Doſes of the Spirit of Hartſhorn: 'tis excellent alſo for thoſe that are poyſoned with Antimonial Fumes,* &c.

Now we ſay, that if this Spirit is united with its Oyl, twill be much more the highly enriched thereby: thus, Let your Oyl be drawn off from an Alkaly, and the Spirit radically united with an aromatick Spirit of Wine, and that again united with the Oyl, by Fermentation, Circulation and repeated Cohobation, until the Salt, Spirit and Oyl ariſe united; and ſo you have *an eſſentificated Spirit, from Hartſhorn, Cranium humanum, or what you pleaſe*; and 'tis obſervable, that here the Urinous Fœtor is turned to an Aromatick Fragrancy, and *this is a Medicine upon which you may rely, where refreſhment is required, as alſo for ſtrengthening the Brain and Stomack, and if aromatized with Cinnamon or other rich Spices, ſo that the ſpecifick virtue be*

exalted

exalted to the part afflicted, 'twill prove a rich Jewel in the hand of an ingenious Man; and the more especially if the Principles are brought to a compleat harmony through the *Diaploma* of Art, as is largely shewn in our *Spagirick Philosophy's Tryumph*, to which we refer you: We shall therefore conclude this Chapter with this Observation, which is, That all Urinous Spirits, none excepted, are Volatile Alkalies, as is easie to be demonstrated by their opposition to an Acid, making the same Effervescence as a fixed Alkaly doth, and also by the mortification of an Acid; for Spirit of Urine will revive Mercury; so all Alkalies are noble Medicines, none excepted: but there is a difference between Alkalies naturally and those that are volatilized artificially; for these being in themselves originally fixed, can never be so far alienated from their fixed Nature, but that they retain a power to touch the root of all fixed Diseases, by passing the Digestions and dissolving all preternatural Coagulations they find in the way, *&c.* Concerning which we have written more largely in our *Spagirick Philosophy's Tryumph*, &c. to which we refer you: And so we shall end this Chapter concerning *Urinous Spirits.*

CHAP.

Chap. VI.

Treats concerning Powers and Oleosums.

WE shall now proceed to shew the Use and Office of Vinor, Urinous and Alkalizated Spirits, by various Applications, in order to the making of various Powers and Oleosums: beginning particularly with Aromatick Spirits, and how they may be prepared so as to unite with Urinous ones: And first of the Aromatick Water, called,

Aqua Anhaltina quæ & imperialis dicta est.

℞ Of Turbith, Mastick, Cloves, Nutmegs, Cinnamon, Galanga, Cubebs, Bdellium, ana ℥j, *Venice* Turpentine ℥ij, the best white Virgin Honey ℥viij, the Roots of *German* Angelica, Marjoram, small leaved Sage, Lavender, Balm, and Lignum Aloes ana ℥j. Having beaten and shred them small, put them into a Gallon Retort, and pour upon them five Pints of tartarizated and truly rectifi'd Spirit of Wine, and add in of yellow Amber in Powder ℥j; digest all two or three days, and then distil, first with a gentle Fire, and towards the latter end encrease it, till all is come over; then put this distill'd Spirit into a convenient Vessel, that you may stop it close, adding thereunto of the Pow-

Powder of Coral and Pearl ana ℥j, of thee Queen of *Hungary*'s Water ℔ß, and after severn days, you may upon occasion give *for Fits and oppression of Wind, two or three spoonfuls in a Glass of Wine; but its Office of Aromatizing will be shewn hereafter.*

Aqua Aromatica Antipeliptica nostra.

℞ Of our tartarized Spirit of Wine four Gallons, Lavender, Rosemary-flowers, *Rosa Solis*, Flowers of the Lilly of the Valley, anal Miiij, Sage, Bettony, Bugloss and Cowslip flowers, all gather'd in their prime, ana Mj; Balm, Motherwort, Bay-leaves, Leaves and Flowers of the Orange-tree ana, Mj. or for want of them the Peel; digest these in a gentle heat, like that of the Sun, and then distil; afterwards take of Sassafrax ℥vj, Citron-seeds, Peony-seeds, ana ℥iv, Cinnamon ℥ij, Nutmegs, Mace, Cardamums, Cubebs, yellow Saunders, ana, ℥ß, Lignum Aloes ℥j, Jujubebes new and good stoned ℔ß. Let them be all exactly powdered and macerated, and put them into a Body with its blind Head, and pour upon them the afore distill'd Spirit, and let them digest 12 days, and then distil a second time: Then add to this distilled Water, Pearl prepared, Musk, Ambergreece, Saffron, ana ℈j, red Rose-leaves ℥j, and hang them in a Bag in the Liquor for ten days; *And then, upon occasion, you may give from twenty to thirty drops in a Glass of Wine, in any Convulsive Fits whatsoever*

ever. For the Use of these Spagirically, proceed as follows:

℞ Of *Sal Anotasier lybianus* ℔j, of the white sulphurous Earth, prepared as before directed, the like quantity; pound them well together in an Iron Mortar, and put it into a Retort, and pour upon it, of the best tartarizated Spirit of Wine, either ℔ij or ℔iij, as you will have it stronger or weaker of the *Sal Anot. lyb.* and distil by degrees of fire, till all is come over, and when cold, remove it from the Receiver, then rectifie it thus: Take of the Oyl of common Salt, run *per Deliquium* ʒiv, and of Cinnamon macerated therein, the like quantity, and put into a Retort, and in *B.* dissolve it off, and cohobate it again thereon, and dissolve as before. Repeat this a third time, and you'l have a neutral Spirit aromatized with the Cinnamon, and is the foundation of a true Oleosum, as also *Spiritus seditivus*: Also if you dissolve in this quantity ʒij or ʒiij of Camphire in *B.* you have a noble Cephalick Spirit; which will also serve well to bathe grieved parts. But here proceed as follows:

℞ Of *Aq. Aromat. Antipelipt.* ℔ij, of the *Menstruum Sedativum* ℔iss; mix them, then add in of the common Balsamick Uniter ʒij or iij of the Oyl of Cinnamon, Nutmegs, Mace, *Oleum regeneratum*, ana ʒij; of the Oyl of Juniper, Oyl of Mints, of Balm, ana ʒj; Oyl of Cedar ʒss, Oyl of Oranges ʒvj, Oyl of Roses chy-

chymical ʒj, ſhake them all together, and they will incorporate and unite, and by digeſtion become a noble Oleoſum. *The Doſe is from* 100 *to* 30 *drops in a Glaſs of Wine; prevalent in moſt Diſeaſes incident to humane kinds.*

Sal Volatilis & Oleoſus.

℞ Of the Oyl of Mints, Orange-Peel, anaa gr. xx; Roſemary, Mace, and Juniper, ana gr. xij; Cloves and Anniſeeds, ana gr. viij; thee beſt rectified Spirit of Wine ʒiv, Tartar ʒſs.

Let your Salt and Oyls be incorporated im a Mortar for 6 or 7 hours, and then waſh them out with your Spirit of Wine in a glaſs Body; digeſt gently for 24 hours, then diſtill and cohobate your Spirit two or three times, until the Spirit and Oyls be well united.

Then ℞ of Cardamums and Cubebs ana ʒiij, (or, which I like better, Cinnamon and Nutmegs) Roots of *Imperatoria*, *Daucus*, Coriander-ſeeds, Orange and Citron-Peel, *Lignum Saſafrag.* ana ʒj, *Sal Anotaſier Libianus* ʒij, Salt of Tartar ʒiſs; macerate and beat all together except the *Sal Anotaſier Libianus*; and then put all together and diſtil with a lent Fire, and there will come over a Volatile Salt and Spirit, which by often cohobation will unite together; then pour this Spirit upon Salt of Tartar, ſo that it may ſwim two fingers above it, and digeſt three days, until it be tinged of a Gold colour.

This

This is an excellent Spirit, and may be given at Meals, from 15 *to* 30 *drops in a Glaſs of Wine.*

Another.

℞ Of the beſt Salt of Tartar and Sal-Armoniack ana ℔j, of the tartarizated Spirit of Wine from ℔j to ℔iv, as you pleaſe to have it in ſtrength, and put it into a Body that hath a Verge, and lute an Head cloſely and exactly thereon with its Receiver, and diſtil very eaſily on the ſurface of the Sand, and there will ariſe a cryſtaline Salt of divers figures in the Head, and into the Receiver will come a Spirit, *which Spirit being mixed with ſome Water, and put to the place affected, will ſtill the pain in the Teeth*; but for the Teeth ℔j of the Spirit of Wine is the true proportion. But for the Oleoſum, proceed as ſhall hereafter be directed; but by the way obſerve, that upon the *Cap. mort.* that remains after diſtillation, pour good Spirit of Salt, and you will have good fuſible Salt, that ſhall tincture Spirit of Wine as red as a Ruby. I remember, I once poured a certain Spirit of Urine upon a highly rectified Oyl of Vitreol, and with addition of a little Salt of Tartar, I had a fuſible ingreſſive Salt, flowing like Butter on the Fire: Then proceed thus, ℞ of the aforeſaid Spirit ℔iij, and put it into a Retort, then take of the pureſt Salt of Tartar, and Oyl of Cinnamon, Oyl of Anniſeeds, Oyl of Oranges, and Oyl

of

of Juniper ana ℥j, grind them well together in a Glaſs Morter with the Salt, and then putt them into the Spirit, and diſtil and cohobate two or three times, till all is united. The Doſe is the ſame with the former.

Another.

℞ Of our *Aq. Anhaltina* ℔iij, *Spiritus Sedativus* ℔j, Oyl of Anniſeeds, Mint, Balm, Juniper, ana ℥j, Oyl of Amber, Hartſhorn, and Stone-coal, ana ℥ſs, the Volatile Salt of Amber and Hartsſhorn, ana ℥ij, Spirit of Hartſhorn ℔ſs, Camphire ℥iij, Salt of Tartar prepared as hereafter ſhall be ſhewn, ℥iv; digeſt all ſeven days, and then diſtil and cohobate till all is united. The Doſe is as the former.

The Salt of Tartar is thus prepared: ℞ Of the Oyl of Tartar *per Deliq.* ℔j, Cryſtals of Tartar ℔ſs; diſſolve them therein, and evaporate to drineſs.

Sal Volatilis, Aromaticus & Oleoſum.

℞ Of the Volatile Salt of Hartſhorn, Amber and Sal-Armoniack ana, and ſublime them together, and you have an excellent Cephalick but it may yet be higher exalted, if you deſtroy the coagulating faculty of the Volatile Salt, and then enriched by Eſſential Oyls, ſuch as of Juniper, Mace, Cinnamon and Anniſeeds, all put upon a butterified Salt of Tartar ani

nd adding thereunto of our *Aq. Aromat. An-*
pilept. and ſublime and diſtil as you do in ma-
ing the Volatile Salt of Sal-Armoniack, and
ou have a noble Volatile Salt, that may be ſmell'd
, as alſo a Spirit, which is ſuch a Medicine as
ill never fail of raiſing ſome honour to an ingenious
ractitioner; *'tis exceeding fragrant, and therefore*
ay be drank in Wine at Meals. The Virtues of
are as the former.

Thus having run through various Examples
Oleoſums, which are ſufficient for any one
understand how to prepare others thereby,
et we think it convenient to add Dr. *Thomp-*
n's, which Dr. *Bacon* bought of him, and
doubtleſs the *Baſis* of that Treatiſe, which
e publiſhed under the Title of a Key to *Hel-*
ont.

℞ Of our butterified Salt of Tartar ℥iv, the
ſſential Oyl of Amber ℥iv, Spirit of Turpen-
ne ℥v, Oyl of Juniper-berries, (which is ad-
ed by me) ℥iij, all Philoſophically prepared;
hen incorporate your Oyls and Salts in a Glaſs
ſorter very well, and put it into a Retort,
lding thereunto of the highly rectified *Spiri-*
s Mundus ℥xij, of the Philoſophical Spirit of
he Microcoſmical World, 17 times rectified
bis, of our tartariſated Spirit of Wine, recti-
d till it becomes ætherial ℔viij; being all
ut together, draw them over the Helm from
utterified Salt of Tartar, and ſpagirically
nite them; and thus is it prepared. We ſhall

now proceed to the Medicines prepared by hi
And firſt of the

Elixir Proprietatis.

℞ Of Myrrh, Aloes and Saffron (in fin
Powder) ana ℥j; pour upon them of the *Me*
ſtruum ℔j, and ſet it in a gentle digeſtion nin
days, then paſs it through a Filter, and ſo
the Medicine prepared. *It hath all the Virtue*
and more than can be attributed to any Elixir Prop
commune. *Its Doſe is from* 20 *to* 60 *drops,*
Beer or Wine.

Dr. Thompſon's *Stomatick Tincture, Pepper Drops.*

℞ Of this *Menſtruum* one Gallon, of wh
Pepper ℔j, put in whole, of Orrice-roots ℥
gently digeſt and ſeparate by filtration *S.*
and reſerve the Tincture for uſe.

Which ſtrengthens the Stomach, deſtroys Thi
and abates Feavers, helps Indigeſtions, and cu
Surfeits, and ſtops all kind of Fluxes, therefor
great conſequence for the benefit of Mankind.

The Tincture Hemetine.

℞ Of *Virginia* Snake-root in groſs Pow
℥iv, of the *Menſtruum* ℔j: Let this be pre
red as the *Tinctura Stomatica.*

This is a great Antidote againſt Poyſon, aud
vents the effect of any Peſtilential Air whatſoev

N

Now in the like manner may you obtain a Secret for Agues out of Jesuits Bark. *The Dose of these are as the former: but for Agues, you may give the largest Dose, and an hour before the Paroxism.*

Thus (Reader) have we taken thee by the hand, and brought thee to the pleasant Gardens of Physick, where various excellent Specificks are, but a great business lies in the true preparation thereof; and for the teaching of which, we'll not impose upon the World a Doctrine, which we approve not ourselves; that is, we admit not of the gross Body of *Species*, before a previous preparation, such an one as will ripen their Crudities, and separate their Venoms, and volatilizes by its fermentative Power the Gummosities, and yet exalts their Balsamick Sulphurs, so that it may be radically united with the Saline Property, of which Nature is the *Volatile Salt of Tartar*, and more principally the *Sal Circulatum of Paracelsus*, which will prepare such Medicines, as will really overcome Diseases, and by their subtil, fragrant, and balsamick Nature, are prevalent to maintain long Life; but since these are not to be obtain'd by every searcher, I shall lend my hand to help such by a candid Communication of the way of making

Poteſtates Succinii Noſtræ.

℞ *Amber*, prepared as is preſcribed in the Chapter of Oyls, and let the acid Spirit be coagulated upon the *butterifi'd Salt of Tartar* until the Salt is aſſatiated therewith, and will make no more ebullition; then add equal parts of the Oyl of Amber, rectifi'd through *Aq.* and a fourth part of the *Salt of Amber ſublimed* the which digeſt in an open Veſſel in a very gentle heat for ſix days, and then add the double weight of all our *Aq. Aromat. Antipileptic* and lute in a Head with its Receiver, and cohobate off the Spirit, which carefully keep; then the Flegm muſt be evaporated, and then add to half its weight of our Red Wine, and circulate the Salt, till changed into Oyl, diſſolvable in Water or Spirit of Wine, the which dulcified with Aromatick Spirits; then ſeparate the Balſamick Sulphur, and by digeſtion unite with its firſt Spirit; ſo is the Powers prepared; for this is the true, right, and genuine way, to make the Powers of any Body whatſoever.

Virtues.

Theſe Powers of Amber are a moſt excellent Medicine, known to very few, for which reaſon Oyl of Amber hath been of ſo high eſteem ſo many years; but 'tis not yet by far comparable to the Spirit, becauſe 'tis cloathed with an evil Earth, but

heterogeneous combuſtible Sulphur, which hinders its union with Water or Spirit of Wine; and till Oyls are ſo prepared, as to unite with either, they are not truly Medicinal, and although Cures are performed by them, either by their Effluviums, or being dropt into Sugar and taken inwardly, yet this is but from the Volatile Salts they contain; for their ſubſtantial parts are not diveſted ſo, as to unite with the Serum *and circulate in the Body ſo, as to divide the offending matter: But this aforeſaid Spirit is of ſuch a nature as to perform both; therefore prevalent in the Diſeaſes of the Head, Breaſt, Liver, Heart, Spleen, Sweetbread, &c. as Palſies, Convulſions, Falling-ſickneſs, Vertigo's, Difficulty of Breathing, Pleuriſies, Conſumptions, want of Appetite, Vomiting, the Cholick and Oppreſſions of Wind, Riſing of the Mother, Jaundice, Dropſie, Hypochondriack Melancholly, Scurvy, Obſtructions, Feavers, Agues, Strangury, and Gravel in the Reins and Kidneys, either in Men or Women, ſo general is its Operation; and therefore publiſhed for the great ſervice it hath for Humane Kind.*

The Doſe is from ten to ſixty drops, in a Glaſs of Wine, Mornings and Evenings, or before the approach of any Fit; but if the Diſeaſe be ſtubborn and chronick, then muſt its uſe be continued till relief is found.

Elixir proprietatis Helmontiæ.

℞ Aloes ſuccotrin. Myrrh, Saffron, ana ℥jj, (for *Helmont* ſaith, if you take more, you will find it to be done in vain; his reaſon for it is this, becauſe before the *Species* will be mollifi'd at the top, the bottom part will be burnt; but if you proportion your Glaſs (being flat at the bottom) that the *Species* may only lye the thickneſs of a Barley-corn, you may do as large a quantity as your Glaſs in this manner will contain; for his whole intent was, that the matter might not be burn'd but be wholly opened and diſſolved, circulating in the form of a white Milk, which could never be in a ſmall Glaſs.)

The Form of the Glaſs for making the Elixir Proprietatis Helmontii *is deſcribed in* Figure 6.

Let your *Myrrh*, *Aloes* and *Saffron* be exactly grounded into Powder and mixed together in a Morter, or elſe your Saffron may be made into round Pills, and put them into the Glaſs, being ſtrong and capacious, and let the Neck be ſo ſtrong, that it may be nipt; and ſet it in digeſtion, in a moderate heat of Sand or Aſhes, for 16, 18 or 20 days, keeping on them in a gentle circulatory heat. [*I approve of the adding in of the Oyl of fixed Niter, about* ℥ij.

Obſerve, not to give too ſtrong an heat (for fear the Veſſel ſhould burſt aſunder) and when the matter is all grown together like a lump at the

the bottom, and the clear drops of Water begin to look like Oyl in the Glaſs, then with an Iron cut off the Neck; for 'tis enough, when it ſticks to the ſides of the Glaſs; being open, pour to every ℥iij, ℔j of rich Cinnamon Water, or rather our Neutral Spirit, which is the Foundation of our *Spiritus Sedativus*, or that which is made by the Union of Spirit of Urine and Spirit of Wine, and aromatized with Cinnamon; and then for the *Sedativus*, it is put upon *Myrrh*, *Aloes* and *Saffron*, and cohobated two or three times in *B. M.* and ſo you may this: for the moiſt *B.* will bring up the Eſſence of the Concrets into the Spirit by freſh Diſtillations or reiterated Cohobations, which the volatile Salt in this *Menſtruum* will perform; and when the Operation is over, and the *Feces* of little virtue, you may add to every Pint of this Liquor of Musk gr. j, and of Ambergr. gr. iv, being ground apart, and then together, and put in before your laſt Cohobation.

This Spirit being digeſted in a heat almoſt inſenſible for Months together, (the longer the better) contracts a *ſubtil, balſamick, fragrant Nature, which relieves the Archeius, and ſo conquers the fury of moſt Diſeaſes.* For this faithful Communication be very thankful.

For that its Virtues are many, being prevalent in Feavers, Meaſles, Small-Pox and Swine-Pox, and many other Diſeaſes, concerning which we could write very large, as alſo of the aforeſaid

Preparations, but seeing we have touched at their Virtues in our general Treatise of Diseases, as also in our Medicina rationall. *we shall omit them here, being not willing to fill the Book with that.*

The Dose of this is from 10 *to* 30 *drops in a Glass of Wine: Now how Wines are to be used, as proper Vehicles, you must look to my* Britannean Magazine, *where we treat of Grapes.*

Now, we having in this Chapter treated of *Oleosums and Powers,* which being liquid things and all to be given in drops, we think it convenient for some Palates, to add something of this nature in form of a Pill.

Pilula Anodina, Specificata & Cathartica.
Or, The Friendly Balsamick Pill.

Whose Nature and Virtues are such, that it operates as Nature would have it, in order to cleanse the Body from the root of Diseases, *viz,* by *Sweat, Urine* and *Stool*, and sometimes with *Vomit,* and other times by *insensible Transpiration,* according as the occasional matter wants to be carried off.

℞ Of the *Volatile Salt of Tarter* ℔ij, or for want of that, the purified Butter of Salts; Salt of Amber ℔ss, Opium cleansed from all its filth ℔j; incorporate these, till through ingress it is made into the Opium, and 'tis corrected by these Volatile Salts; then add of the Oyl of Sassafrax ʒiv, Oyl of Amber ʒiij, of Annis seed

ſeeds ʒij, and of Cinnamon ʒj, *ſpagirically opened*, and incorporate them well; then add n of Mercury ℔ſſ, ſo prepared as not to be revived by the Volatile Salts, or for want of hat, the corrected Flowers of Antimony, of he Narcotick Sulphur of Venus ʒiv, the Powder of Cinnamon and Ginger, ana ʒvj, the ine Powder of Liquoriſh ſufficient to incorporate it into a Maſs, which as it drys may e moiſtened with Oyl of Turpentine, or rather Juniper.

Its Virtues.

'Tis a moſt noble Preparation, and far above ny that hath been hitherto extant to the World, or the Medicine is exalted to the true intenſion of ealing, and comes but little ſhort of our Pil. ſam. Nepen. *for ſuch is its property, that it firſt works s an Anodine, and allays the enraged* Archeius, *nd then carries off the offending and poiſonous Matter by ſtool or ſome other moſt gentle way: It otally corrects and deſtroys the virulency of vegeable poiſons, either out or in the body; and being aken as a Corrector, ſhews its effects: For if you re aſſaulted with the violent working of any Poion, vomitive or purgative, 'twill ſo take it off, s to ſettle Nature in her due* Decorum; *ſuch is he nature, force and operation of this Pill as a Corector.*

For its prevalency will be ſeen in helping Nature o diſcharge thoſe things that offend her; for if you iſſolve a Pill in a Glaſs of Mull'd Sack, and the

Pa-

Patient put to ſweat in Bed, 'twill immediatel
diſperſe it ſelf through the Body, and fortifie th
Fountain of Life, and ſo expels Poiſon in any par
of the Body, carrying it off by all the Emunctories
or ſuch a way as Nature wants to be diſcharged
The friendly and virtuous Nature that this Pill
indued withal, hath been for ſome Years demonſtrat
ted.

In fine, therefore 'tis prevalent in moſt Diſeaſes
incident to the Body; but particularly by its abſter
ſive Nature and apacative Virtue, it pacifies th
enraged Archeius, *and by this means inſinuat*
it ſelf into the languiſhing Fountain of Life, an
performs much to the Patients content and Phy
cians honour, eſpecially in Surfeits, Colds, Coughs
Fluxes, Feavers, Pleuriſies, Calentures, Head-ach
Tooth-ach, the diſtilling of Humors, called Catarrh
which deſtroys the Lungs; alſo 'tis prevalent in t
Pains of the Breaſt, Tremblings of the Heart, g
ving the Blood a fermentation, and cleanſing
from ſuperfluities; and therefore prevalent in t
Jaundice, Dropſie, Scurvy, Gout, and in inveter
Gonorrhea's, and ſeveral other Diſeaſes, as may
ſeen by

Its Doſe and Application.

For any of the afore-named Diſeaſes, you m
take the bigneſs of a large gray Pea, and drink
down with a Glaſs of Mull'd Sack, or hot M
Ale, and being in Bed, diſpoſe your ſelf to ſwe
This does excellent in the King's-Evil, Meaſles, Sm
Pox, or Swine-Pox, to bring the Venome from t
Heart.

For Agues, you may take a Pill the bigneß of the largeſt gray Pea, and drink it with a Pennyworth of Anniſeed-water, and as much Pepper as will lye upon a Groat, an Hour before the Fit, and ſweat plentifully in Bed, drinking a little Roſemary, Marigold or Carduus Poſſet-drink; this being continued three or four times, generally takes it off.

For Swoonings and Convulſions, it muſt be taken in our Spiritus Prophelact. imperialis, *dilated to a Cordial; and for Virulent Obſtructions, it muſt be taken in White-wine every Night going to Bed.*

For Fluxes and ſuch Diſtempers in Women, as nightily debilitates them, it muſt be taken in a Glaß of Sack mull'd with Cinnamon, as before directed.

For the Gout and Rheumatiſms of the whole Body, let it be taken in our Vinum Vitæ proprietatis, *both dilated in a Glaß of Rheniſh Wine, ſweating plentifully in Bed, and drinking now and then a little* Spiritus Mundus, *and bathing any grieved part with the ſame; this generally eaſes at twice taking. It divides alſo the Clods of Blood, and breaks inward Impoſthumes, carries off their Matter and heals them; ſo it doth Bruiſes and Squats.*

Now for difficulty of making Water, the Strangury, the Stone in the Bladder, or Gravel in the Reins and Kidneys, proceed thus: ℞ *A Pint of White-wine wherein a black Flint hath been ſeveral times quench'd, and then diſſolve gr. xx. of the Pill therein, and ſweeten it with* ℥iij *or* iv. *of Marſh-mallows,*

mallows, and let it be for two Draughts, with three Hours intermission, in the most violent pain; and so will the offending Matter be carried off.

Observe, That little Children of three or four Years old take somewhat more than a Barley-corn in quantity, but Children under that age, about the bigness of a Barley-corn. It may be varied in its Dose, according to the Wisdom and Discretion of the Parent.

Thus much may suffice for this Chapter; we shall now proceed to that of *Menstruum* and Mineral Preparations.

CHA

CHAP. VII.

Treats concerning Menſtruums *in general.*

IN this Chapter we ſhall treat of *Menſtruums*, which indeed is not ſo properly called, becauſe the word [*Menſtruum*] ſignifies that which nouriſhes the multiplicative Power, either in the *Animal*, *Vegetable* or *Mineral Kingdom*, and therefore muſt be the *Univerſal Spirit*, concentrated by the ſulphurous Form, and ſeeing there is but one general Matter, whence this *Univerſal Spirit* is obtained, ſo by conſequence in the *Mineral Kingdom* there can properly be but one *homogeneous Menſtruum*, which diſſolves by way of Multiplication: but this being ſpoken of in its proper place, we ſhall omit it here: ſo that this is only mentioned to prevent *Criticks*: and ſeeing the word is generally underſtood to be that, by which Bodies are diſſolved, we ſhall therefore proceed: And firſt of

Menſtruum Urino-acidum.

℞ Of the higheſt rectified *Spirit of Urine* ℔j, and put it into a large Body with a narrow Mouth, and pour gently on it of the *higheſt rectified Spirit of Vinegar* you can make, until it is aſſatiated, and 'twill give an inſipid

Flegm

Flegm, and if the Flegm is not insipid, you must pour on until it is; then very gently draw off the Flegm; and if the Salt is now well satisfied, repeat the former Operation until it is, and then distil in fire of degrees, and lastly rectifie it; *and it is not only a good* Menstruum, *but also an excellent Medicine for the Diseases of the Ears, and other parts of the Body.* Also if you take any of the aforesaid Volatile Salts (that are sublimed in the Chapter of Colleosums, especially that of the third prescription) ℥iv, of the best Spirit of Wine-Vinegar ℔j, the which put in by little and little till the Salt is assatiated; and then evaporate the Flegm and put it into a Retort, and distil by degrees of fire, at last giving a very strong one; and when cold on that which remains in the bottom, cohobate the said Spirit, and concentrate it so, that it may become fiery; repeat this Operation by fresh addition four or five times, *and you have a true Dissolvent for Crabs eyes, Pearls, Talk, and many other things.*

Another for dissolving of Talk.

℞ Of the *S. Armon.* next following, ℔ss, and dissolve it in ℔ij of the strongest *Acet. distillatum* from Wine you can get; put all into a Retort, and distil it in Sand, and give it a strong fire at the last; and then cohobate it anew on what remains in the bottom of the Retort; and then distil again, repeating until a fourth time; and lastly, rectifie it very

in

ry well, and by it ſelf, and ſo is your *Menſtruum* prepared.

To make your S. Armoniack.

℞ Of the Salt of Pot-aſhes, (or for want of that, uſe that of Tartar) and common *S. Armoniack*, of each ℔j, which reduce into a Powder, and put it into a Glaſs; and pour thereon the rectifi'd Spirit of Wine ʒiv, and lute well thereon its Head, with a little Receiver thereunto, and diſtil ſoftly on the ſurface of the Sand, and there will ariſe a cryſtal Salt in the Head of divers forms.

℞ Of the fine ſarced Powder of Talk ʒiv, he which put into a Matrix, and pour thereon of the aforeſaid Diſſolvent ʒviij, and digeſt he ſame for 15 days, and the whole will become like Milk, the which pour off by inclination into a little Body, and pour on that which remains in the Matrix of your freſh *Menſtruum*, and digeſt again for 8 days, and here will ariſe more of the aforeſaid Milk, which add unto the other, and the which vaporate on a vaporous *B.* as much as will riſe, and you'l have a remaining Milk ſomewhat thick, the which pour into a Retort of Glaſs well luted, and diſtil in Sand by degrees, and there will ariſe an Oyl like that of Turentine.

Obſerve, That Talk diſſolved by the ſecret *Armoniack* of the wiſe, will produce an Oyl which

which will whiten Scarlet all white, and turn
eth a black Hat into a gray.

The Use of the Oyl is thus:

Wash the Face twice a day, (*viz.*) Mornings
and Evenings, with Water distill'd from Beam
flowers; then take three drops of the Oyl co
Talk, and apply one drop to the Forehead
and a drop to each Cheek; you must cove
the Eye-lids with a Plaister of white Rose
shutting the Eyes, and then apply a round Looki
ing-glass polished, and after, being warmed
over Wood-ashes, 'twill cause the Oyl to sprea
over the whole Face, and beautifie it for a con
siderable time.

You may also make a noble *Menstruum* from
the Spirit of Urine, assatiated with the Oyl
Vitreol, and the Flegm evaporated until a *secr*
Sal Armoniack is formed: the Oyl of Vitre
must be well deflegmed and rectified. *Ex.* G
℞ Of the aforesaid Vitreol ℔j, on which p
by degrees Spirit of Urine highly rectified, u
til there is no more action; from both w
arise a sharp penetrating Liquor, which is t
Menstruum.

Also from the Spirit of Urine and Spirit
Salt may be obtained a noble *Menstruum*; t
like from the Spirit of Urine and Oyl of S
phur *per Campan.* also from that and the Spi
of Niter; and more particularly from the S
rit of Urine and Spirit of Verdigrease:
seeing that Urinous Spirits are but Vola

All

lkalies, they are really fixed by the Acids. oncerning which we might fill a Treatiſe, t ſeeing theſe Examples are ſufficient for any genious perſon to build his Operations upon, e ſhall deſiſt therefrom, and ſhew the way of aking Acid *Menſtruums:* And firſt of

Menſtruum acidum Radicale Zwelfare.

℞ Good Verdigreaſe of *Montpelier* ℔iv, fine-pulverized, put it into a Cucurbit, and pour on it the beſt Spirit of Vinegar, that it may nd ſix Inches above the Matter, ſtir it often th a wooden or glaſs *Spatula,* when tinged th an high green, decant and pour on freſh negar, and extract all you can, till there be t above ℥v of *Feces* left.

N. B. That if there remain many *Feces* after fourth time of extracting; you may let the rit of Vinegar and the Matter be boiled to-her, until it have got all out that poſſibly be got out.

All theſe Tinctures muſt be filter'd through ber or a Fuſtian Bag. and what will not paſs, ract with new Spirit of Vinegar. [*N. B.*] at all the Tinctures muſt be as green, and r, as an Emerald: Put all theſe Tinctures ether on a warm *B. M.* Evaporate to a skin, then put your Pan into a very cold place, in Water of *S. Armoniack,* to ſhoot for 24 rs, and you will find there a fair blew Vi-l; then evaporate again, and ſhoot as re, as long as any thing will ſhoot, by

reiterating your Evaporation and Cryſtaliza-
tion.

N. B. That if your Cryſtals be foul towards
the latter part of your Operation, diſſolve them
in freſh Spirit, evaporate and cryſtalize as be-
fore: for they muſt be all moſt pure and tran-
ſlucid.

Then dry the fair blew Vitreol between Pa-
pers, on a Furnace in a very gentle heat, o-
elſe you will hurt them very much: you ma-
proceed to a new diſſolution with freſh Spiri
of Vinegar, until you diſcern that the Vinegg
in a gentle *B.* ſends over nothing but an inſipi
Water.

Digeſt upon this well purified and drie
Vitreol an alchalized *Sp. V.* three fingers hig
and three times diſtilling it off moſt gent
each time, and after every diſtillation addi
freſh.

Pour this choice Vitreol, being very fine
powdered into a well coated Retort, with
large Mouth going four Inches into a la
Receiver; make all faſt with a Bladder d
in the White of Eggs and quick Lime; l
firſt mind to cleanſe well the Neck of the R
tort with a Feather. [*N. B.*] That the Joy
of your Retort and Receiver be very cloſe.

Then diſtil in ſuch a Furnace, as you m
command all the degrees of fire.

Firſt begin with a gentle fire for 24 Hou
to procure clear drops, ſo as you may count
between each drop; at the end of four Ho
will come a green Spirit with Fumes; co
in

nue this Distillation five Hours, with a Fire of one degree; after this, begins to come a yellow Spirit, which by little and little turns to redness, which is the sign that the Operation is ended. The whole Operation requires fifteen Hours to compleat this Work, having had special care all along, and it must be done in a light place, so that you may govern it by the Colour, Drops and Fumes: all being cold, with care unlute this subtil sulphurous Spirit, and pour it into a clean Body, with a Verge, to rate on its Head exactly, and put it into a gentle *B.* and you'l see your Spirit ascend, like Spirit of Wine; encrease the heat, till no more will ascend, *and you have a Spirit of more virtue than Tongue can express, whether for Menstruum or Medicine, and that in a word we may speak our Experience, whosoever shall have recourse to this Spirit, as a sure refuge in many Diseases, that deride and contemn the most Herculean Remedies, shall find a Medicament not to be valued by any price whatsoever.*

This Menstruum will volatilize Salt of Tartar, and dissolve Pearl, and most other Bodies.

We shall now come to the making Acid Spirits: And first of

The Spirit of Nitre.

℞ Of *Salt Nitre*, and twice as much *Bole*, *Brick-dust* or *burn'd Clay*, and frame it into little Balls, to prevent melting, and put it into an *Earthen Retort*, and distil by fire of degrees,

until all is come over, and then rectifie *S. A.* Or you may prepare it as *Glauber* hath prescribed it in *Part* I. *pag.* 23. How it may be *concentrated* so, as to become a powerful Medicine, shall be hereafter shewn. After the same way may the Spirit of Salt also be drawn.

But we best approve of a *Spirit of Salt* made from the Liquor that runs from the Salt, after it is boiled and lies in heaps, which is by the *Salt-Boiler* called *Bittern*: 'Tis also to be had at the *Salt-Merchants* at *Billingsgate*, running away from the heaps of Salt, which they call *Brine*; 'tis of colour yellow, fat and unctious: If this have its Flegm evaporated away, and drawn over with a strong fire in a Pot and Cap, and be violently forced as long as any will come, and then rectified *S. A.* you have a most excellent Spirit of Salt.

Oyl of Vitreol.

℞ *Copperas, Dantzick* or *Roman Vitreol*, and calcine it in an earthen Pan, then pound it into gross Powder, and put it in earthen Retorts and set it in a Reverberatory, and lute on the Receivers, and give fire by degrees; first begin gently till all is warm, and then encrease your fire moderately for 24 hours, so as to keep the Receiver full of Fume; thus continue to encrease the fire from 24 hours to 24 hours, for three days and nights, and at last force it over with the most violent degree of heat that can be. When the Operation is over, let all cool

its

remove and rectifie the *Oyl* from its *Spirit*.

For the *Oyl* and *Spirit of Vitreol*, you may also work as *Glauber* hath laid down in *pag.* 17. *of his second Part of Philosophick Furnaces.*

Now with *Allom* and *Nitre*, after the same manner, may be made *AF.* which being rectified, dissolve a Penny weight of Silver in an Ounce thereof, and then casting that into ℔ij or iij, will give such a Ferment to it, as that 'twill act the more kindly in dissolving and separating *Gold* and *Silver*. *A. R.* is nothing else but *S. Armoniack* dissolved in the aforesaid *AF.* and this is for the dissolution of *Gold.*

The Way of Trying of Ours, and the Separating of Mettals, and to Refine, Cupel and Test by Coal and Quart, will be shewed under the Title of the Separation of Mettals.

Now, seeing all Acid and Corrosive Spirits are hereunto so useful, we could not omit it here in this Chapter of *Menstruums*: Now 'tis to be observed in the Rectification of Acid Spirits, as *Vinegar, Nitre, Vitreol, Sea Salt, Salt Gem,* or any other that will yield an Acid Spirit by Reverberation, that their Flegm comes over first. Now seeing the true *Spirit* of *Salt* and *Spirit* of *Nitre*, are the two Acidities we mostly esteem, we shall shew the Concentration of the *Spirit* of *Nitre*, by which 'tis made more powerful in Dissolution, according to *Gl. Par.* II. *p.* 119.

℞ And dissolve in one Pound of the *Spirit* of *Nitre*, ℥iv of *Lapis Calaminaris*, put the Solution into a Glass Viol, upon a vaporous or dry *B.* that the Flegm may evaporate by little and little, (for the *Lapis Calaminaris* holds all the Spirits, and permits the Flegm to go off) and the *Spirit* of *Nitre* will remain in the Viol like Oyl. Take one part of this concentrated *Spirit* of *Nitre*, and half a part of *Oil* of *Tiles* or *Wax*, put them both in a Glass Retort well luted, and force them out (by a Distillation in Sand) from the concentrated Spirit into a great Receiver, and by this Operation 'twill be far more penetrative than it was before: For the *Spirit* of *Nitre* being by concentration by the *Calaminaris* freed from all its Flegm, and seeing it is thereby become the more attractive, and can find nothing else that it might attract, it associates to it self all the humidity that lyes hidden in the *Oil*, and which could not be separated by the former Distillation, and hereby brings to pass, *that the Oil doth necessarily become more subtil and efficacious, yea so penetrative, as that it performeth wonderful things, especially in the effects of the Matrix, the which nought but very subtil Spirits can heal, and which those concentrated Spirits can do more certainly and securely, than all the other Medicaments in the whole World.* After the same manner is the Concentration and Purification of the other *Oils* to be performed. We shall now shew their Dulcification; And first of

Spi-

Spiritus Salis dulcis.

℞ Of the aforesaid *Spirit of Salt* highly rectified ℔j, of *Ætherial Spirit of Wine* ℔j, pour your *Spirit of Wine* gently by drops on the *Spirit of Salt*, and then gently digest 24 hours, and then distil in a Retort, with a large Receiver well luted, and you shall have come over a *sweet Spirit of Salt*. After the same manner is made the *sweet Spirit of Nitre*, which are *noble Specificks in the cure of those Diseases which are caused by Obstructions, and where the Blood is not in a due fermentation*, &c.

Oleum Vitrii & Spiritus Vini: Or *Rabel*'s Drops.

℞ Of highly rectifi'd *Oil of Vitreol* ℔j, highly rectifi'd *Spirit of Wine* ℔j, of the *Tartar of Vitreol* well dulcifi'd ℥iv, all put into a Retort and distill'd over: These are the *white Drops, good for Wounds, Epilepsie, and Palsie.* Now if you distil without the *Tartar of Vitreol*, you will have remaining a *red Balsam* in the Retort, whence you may make the *red Drops*, by adding thereunto equal parts of the *Spirit of Wine*: Digest them 14 days in a gentle heat, and then are they prepared. Or thus:

℞ Of the *Oil of Vitreol* ℔j, highly rectifi'd *Spirit of Wine* ℥xij, and digest them till they become red. After the same way may be dulcified

any Acid Spirit whatever; concerning which we could run out a large discourse: but having given these as clear Examples, we shall conclude the rest may be understood.

Having proceeded thus far with *Acid* and *Alkaly* and their Union for the forming of a different Nature from either, as may be seen in the foregoing *Chapter of Salts*, also the Union of *Acids* and *Urinous Spirits*, as may be seen in this *Chapter of Menstruums*, also the Union of *Acids* and *Vinor Spirits*; we shall now come to shew how *Acid Spirits* are mortified by *Alkaly*, so that both may be still'd over in a *Volatile Spirit*; which prepared *Menstruums* come under the Title of *Arcana Pontissitata*: And thus may be made a noble *tartarizated Spirit of Vitreol, Nitre* or any other; but for the performance thereof, true Art and Labour is required, as also the knowledge of a proper *Agent*, &c.

'Tis Mens short sightedness in this point that is the cause why there is still in the World such a great complaint amongst the *Practitioners* in *Physick* for want of true and proper *Specifick Medicines*: Alas! 'tis no wonder, seeing the fundamental Doctrins of Nature, and the right Composition of *Menstruums* and *Medicines* is so little understood, and much less practised. we must confess 'tis not for want of Books, for there are so many that treat of this Art, that were they all put together, twenty Horses could not draw them, yet nevertheless is Truth barren enough in the World, and our lofty

School

School-men look upon it as an undervaluing to their pretended worth and gravity to be informed, altho' it be from Truth it self. Will but these Men become honest and take up the laborious part of *Chymistry*, they would quickly discern their Insufficiency: for then they would see, that they had as much need of particular Directions, Instructions and Practice, as would be required were they to undertake a Handy-craft Trade. *Ex. gr.* would you make a handsom Pair of Shooes, then must you not disdain to be instructed by one that is Master of the Trade; without disdain, the like must be in this Art, seeing 'tis so difficult, for that very often *Mental Theory* framed in the Mind proves Dotage, when it comes to the *Touchstone* of *Practice*: for Labour is to be made use of for the Interpretation of all true *Philosophers* Writings; this is the way that I took, and all the true Sons of Art that ever went before me.

Now the Foundation upon which every one of Art built was a *Menstruum*, which would radically dissolve Bodies, correcting and advancing their *Medicinal Virtues*, of which number are all the *Corrosive Specificks*, as *Oil of Vitriol*, *Oil of Sulphur*, *Spirit of Nitre*, *Vinegar*, and the like; or in short, any other *Acid Spirit*: and being so prepared, they attain the Name of *Acetum fortum*, *Acetum radicale*, as *Paracelsus* often calls it: Concerning which we shall give an Example.

℞

℞ Of the *Oil of Tartar per Deliquium* cry[s]talized, and pour upon it ſtrong *Spirit of Vi[t]treol*, or any other *Acid Spirit*, until the *Alkally* is aſſatiated, which is known by the ceaſing of the Ebullition; then dry it very well, and add of the aforeſaid *Oleum Vitrii* and *Spiritus Vini*, diſtill'd over into white drops, equal weight; diſtil it off from the ſaid Salt, until the Salt become very hungry, which 'twill eaſily be, if you add in *our Reconciler*, and ſatisfie its thirſt three or four times by adding in freſh *Spirit*, which diſtil off; the *Salt* being dry mix it with two parts of burn'd Clay, and diſtil it after the manner of *Spirit of Salt*, or *Spirit of Nitre*, and at laſt, give it the highe[ſ]t degree of fire, and ſo diſtil all that will come over: The Salt that remains in the *Caput Mort.* may be drawn out, and aſſatiatte[d] it with *Oil of Vitreol* as before, and repeat thi[s] Diſtillation with the *Acid Alcalizate*, till all the *Salt* is brought over, by which means the Sal[t] hath loſt its coſtive quality, and the *Oil* its cor[-] roſive one, and the former volatilized, as the expert Operator will find by reitered Cohoba[-] tion or rather Imbibition.

This is a moſt noble Menſtruum, *and will diſſolve Metallick Bodies by Cohobation, which being dulcified, you may draw forth their Tinctures in Spirit of Wine, in which their Specific Virtue lyes.*

Reader

Reader, We could enlarge concerning this oint, the *ſecret Sal Armoniack* of the *Philoſo-bers*, and *our Sal Panariſtos*, but if we ſhould ere, a Snake would lye in the Hedge, ſo hat he might be apt to ſting, for too many ords would make a thing that's plain and afie, ſeem hard and difficult, miſty and ob-ure: therefore having laid down what is fficient for every true *Spagirick* to under-and in our *Tryumph of that Art*, as alſo our *Trifertes Soladini*, where the Office of *lenſtruums* is fully handled, and therefore we all omit it here: and ſo conclude this *Chapter* ncerning *Menſtruums*.

CHAP.

CHAP. VIII.

Treats concerning the Mineral-work, and th Office of the General Spirit, in reducin and exalting Mineral Bodies, and hov they may be brought to Noble Medica ments.

IN this Chapter we ſhall conſider the *Mi ral* and *Metaline Work*, as 'tis repreſented t us by Nature, in its *Ferch* or firſt Life; alſo th way and method ſhe takes in preparing an making it ready to our hands, that ſo we m be the better able by Art to manifeſt the *M dicinal* Virtues therein contained: In orc hereunto we think it convenient to lay befo the Reader the manner how the *ſeven ſuper Eſſences* were brought forth, alſo how the act for the Formation of the *inferior ones:* F although all things receive their Multiplicati from the Power of the *Univerſal*, yet do th receive their living Formation from the *ear ly Stars* or internal Light of Beings, as sh hereafter be more largely treated of; therefo we proceed thus:

Behold, *in the Beginning God created the H vens and the Earth, and all things viſible and viſible*, (as is ſaid in the Scriptures of Tru from the *Hyle* or Vapor, and *Chaos* or confuſ

Mo

ountain of Water; concerning which we ve largely written in other Volumes, and incipally in our *Ignis Astralis Adeptorum*; t however, in short, we say thus: The Spi- of God moved upon the face of the Wa- rs, and God said let there be light, and there as light, and the light was separated from e darkness, and the light was called day and e darkness night; so that day sprung natively om the light, as a legitimate Heir from the oins of his Parents, which noble Birth was uminated with bountious Rays from the Di- ne Ocean, whence its Activity proceeded, d by which 'twas endued with its superior urity and fermentative Virtue, as the first a- ive Cause in bringing forth the first Birth of e Creation, *&c.* Day, that so by the light ereof things might be distinguished, as they ally be: therefore to a true *Philosopher* is the ght most desirable.

Now in this we conceive, that in the *Auro-* , or Morning thereof, the first Planet, *&c. aturn*, had its original manifestation, but be- g not endued with the full splendor of the ay, (whence Purity proceeds) Saturnal Drow- ness and polluted Defilements must conse- uently adhere unto him; and altho' he is ow of motion, yet is he honourable in his ouse; for that he is Father of all the rest, hich by consequence must be so, for through Corruption all Generation proceeds. And that his Generation might be the more compleat nd perfect, the Omnipotent God command-

ed

ed and created a Firmament to divide the Wa-
ters from the Waters; ſo that the ſuperior and
heavenly Waters (being moſt pure, and endu-
ed with a light, permanent and contractive
Virtue) might by the beams of their purity
act in the Firmament to illuminate the inferior
ones, and give them life and motion, by ani-
mating and ſtirring up the aireal Spirit, which
was no ſooner performed, but *Jupiter*, the
noble Son of *Saturn* comes forth, with farther
degrees of Purity and aireal Splendor.

The Waters being gathered together in one
place, the dry Land appeared, and the valiant
Mars became viſible, and Champion like,
through the fire, aſcended the Throne, next to
aireal *Jupiter*, and Magnet like, attracts by the
purity of his Earth, what is ſufficient to make
the Sperm become Seed, and ſo it began to cor-
porifie, and then was the Earth able to bring
forth *Trees*, *Herbs* and *Graſs*, which by inter-
pretation is the moſt *Univerſal Vegitable*; but
'twas yet too faint to bring out the perma-
nent *Minerals*, which wanted a farther degree
of Illumination, whence Purity and Permanen-
cy proceed.

Here the all-bountious Creator made two
great Lights, and ſet them in the Firmament,
to give light upon the Earth, to rule the Day
and to rule the Night, to be for Signs and for
Seaſons for Days and for Years: And the Illu-
ſtrious *Sol* being advanc'd, fills the World with
the Beauty of his dazling Rays, heating and
illuminating the Waters with the vivifying
Rays

Rays of Life, and the Earth being ſtrengthened, he attracts the ſuperfluous moiſture, and caſts it into the Air: This is the Office of that Potent *Monarch*, who hath no other Conſort but *Lune*, whoſe fair Beauty (according to the *Philoſophers*) equalizes his Brightneſs, being of the ſame Lineage, only borrowing her light Sulphur or heavenly Tincture from him.

Now here the inferior Waters being animated and endued with Tincture, the glorious and half-tinged *Venus* became viſible; and therefore hath ſome right to Heaven, altho' the Daughter of the Ocean; and in her resides much goodneſs; for here the bleſſing of Multiplication was given, and *Mercury* produced, by whoſe Spirit all things grow, encreaſe and multiply; therefore is he ſtiled, *The Univerſal Intelligencer and Lover of Mettals and Minerals*; as alſo, *The Communicator to Vegetables.*

Now for the whole, a *Store-houſe* is provided, *ſc. in the Chambers of the Moon*, who being *Sol*'s Compere, might with her cold and feminine *Ens* moderate the heat of his maſculine Rays, and ſo temper the Gum of the Sperm in thoſe Orbs, that are ſuperior to Elements: This faithful Empreſs always communicates to the inferior Beings what ſhe receives from the ſuperior Orbs; ſo by a vivifying action, Beings are kept living and vigorous.

Now

Now the *ſuperior Eſſences*, being all formed and ſtrengthened by the *active Light*, became viſible Stars, ſhining in degrees of ſplendor, and were placed in the Heavens to give light upon the Earth, and to dart their Virtue to the Centre of the ſame; for (as the *Philoſophers* ſay) all their Rays meet there: for what end, will be ſeen anon.

Here the *inferior ones* had their original; for the ſpiritual Forms being elivated to the ſuperior Orbs, and there being ſet to communicate Virtue to inferior Beings; the firſt Rays they caſt forth were endued with ſuch vital ſtrength, as to form *Terreſtrial living Aſtrums*; for the Earth, as then empty of Form, could not alter thoſe noble ones; and here the earthly Starrs of *Saturn*, *Jupiter* and *Mars* had their original; the heat of which, with a perpetual influx of Rays, kindles in the Centre the *Archæus* of *Terreſtrial Sun*, which by his heat began the work of a vivifying *Sublimation*, and ſo from the *Iliaſtes* were *Venus*, *Mercury* and *Lune* produced; and thus the Powers of *Demogorgon* were buſied in *ſubliming* the Vapour, and ſeparating it from all Impurities; and on this did the *ſuperior Eſſences* ſtamp their own Forms, and ſo came the *inferior Stars* to ſhine with beauty and to have an unalterable and determinate form; this is that which animates the *metalic Ferch* with life, and ſtill ſtamps it Progenitor impreſſion in the Act of Multiplication, and is in the Earth in their divers Spheres or Orbs being the Life of *Mettals*, as the *Anima* is in Man

Man's Body; Thus were the *Celeſtial* and *Terreſtrial Stars* formed, and the *Fabrick* of the *reat World* finiſhed.

Now the Almighty God created a *Microcoſmical Vorld*, from the purity of Superior and Inferior Beings, and ſtamped thereon a Divine Seal, leaing it as a Tranſcript of the original Copy, vherein Life and Dominion ſtood to rule over Beings; and thus was the great Work of Creaion finiſhed, the ſeventh day being celebrated s a day of reſt for Man and Beaſt, that ſo the ord our God might therein be ador'd, hoor'd, worſhip'd and prais'd for theſe and all oher of his mighty Works, *Amen.*

Now theſe *ſuperior* and *inferior Eſſences* ſtood harmony, the one to be active, the other to e paſſive; the one to command, the other to ey: and ſo the great World formed a Seed, preſenting that of which it was created, and that *Chaos* of which all *Philoſophers* write, in hich is contained the Virtue of ſuperior and ferior Beings; becauſe 'tis a Vapor or Airy ature, ſtanding in a *Medium* between the *leſtial* and *Terreſtrial Stars*, and therefore tites the Power of the one unto the determited Form of the other, being the life of the *rch*, and without which it cannot encreaſe r multiply; therefore we ſay, that this is that ritual Life that feeds the *Metalline Spirit* or *rch* in the *Metalline Shop*, both with Celeſtial d Terreſtrial Rays, for by the one it is pre-red, and by the other fixed.

By this 'tis clear to be discerned, that Seed had its original Birth from the *heavenly Starrs* and its determinated Form from the *earthly ones*; therefore by consequence, the original Life or Seed of *Mettals* must be first spirituall and in that state 'twill receive the universal am multiplicative Power, and so is alter'd and pu rifi'd, before 'tis brought to any bodily state and that this is really so is plain, or else *Me tals* could never be brought to a *Plusquam pe fection*, by a multiplication of the Light with out having as yet any determinated Form ther on, so that the *Grand Essence* in the *Metallic Monarchy* is rather a *Genus* than a *Species*, an so acts by a virtuous Power for the preserv tion of Beings; for which reason the *Philo phers* called it *their Heaven, their Earth*, becau it contains the Virtues of both; for as the Ca *balists* say, *'tis a Mercurial Spirit, carrying things on its wings, for it ascendeth to Heaven, a descends to Hell, and dies for the Redemption of defiled Brethren.* *Hermes* wonderfully descri this *Universal Matter*, saying, *That which is perior, is as that which is inferior for the miracl one thing*, so vice versa, *That which is brou forth above is brought out of the Fountain, as t beneath in the Bowels of the Earth*: He also sa *the Sun is its Father, the Moon its Mother, the Wind carries it in its Belly*; but we say, *only the Sun and Moon, and the five other Cele Essences, but also the Sun and Moon terrestrial light of the inferior Stars are therein represented cording to their multiplicative power, as 'tis gr*

rth in the aireal and general Spirit without any termination of Form, but what is purely univer-l; and therefore muſt paſs through the ſeven pheres or Orbs of the wiſe Men to come to at *Eſſence*, which ſtands in a ſeptenary Num-er; for that this contains Myſteries ſuperior others, as we have laid down in our *Preface the Doctrine of Principles*: This is that *Uni-rſal Matter* which the *Philoſophers* direct all , that from it they may learn to know the ature and Condition of the *Mineral* and *Me-lline Spirit*, which congealeth and forms Be-gs, alſo diſſolves and opens them again; erefore the *Philoſophers* ſay, that *it ſhuts and ens, and opens and ſhuts again, and contains in ſelf what is ſufficient for its own perfection*; erefore we adviſe every Practitioner to ſeek e Knowledge of this Matter, (ſeeing ſo ma-Myſteries are therein contained) and there-om to prepare a *Menſtruum*, which by the lp of a true Artiſt will make a Muſical Har-ony: for would you, *Cartes*-like, have the echanical Reaſon in the *Chymical* and *Spagi-k Art*, here it may be given; or would you derſtand what *Starkey*'s *Diaploma* is, or *Syl-us*'s *Oleoſum*, or *Glauber*'s *Sal Mirabilis*, having s, you have what will not only ſhew you ſe, but all whatſoever hath been written by *lmont*, *Paracelſus*, *Baſilius*, and others; e-n the *Liquor Alchaheſt* and *Mercury of Philo-bers*, their *Aurum Potabile*, and many others tedious here to cite: Therefore we omit it preſent, (only recommending you to our

ſeveral other Volumes as they paſs the Pre
and proceed to our intended Task, *ſc.* T
Manuals in the *Mineral-work*: And firſt,

Of Saturn, *or* Lead.

Lead is thus calcined or reduced to Aſhe
Put on a Cuppel under a Muffle ℔j, ij, or iij
Lead; let it be red-hot; then caſt into it ℥
℥j, ℥iſs of *Tin*, and you'l ſee the *Tin* mount
bove the *Lead*, and burn to yellow Aſhes, whi
muſt be taken off with an Iron Inſtrument,
long as any Aſhes amount or appear on the ſu
face of the Lead; when no more Aſhes a
pear, then caſt in a freſh quantity of Tin,
before, turning the ſame to Aſhes till no mo
ariſe; continue ſo long with this Incinerati
of freſh Tin, until the Lead and Tin be turn
into Aſhes: from which Aſhes, if you di
off the ſubtil and penetrating *Sal Armonia*
of the Wiſe, there will form a *Regulus*, whi
by ſeveral reiterations being brought to t
Teſt, will leave behind it ☉ and ☾.

Saturn being calcined and brought into *M*
nium, you may with *diſtilled Vinegar* extra
his Salt, which being cleanſed and ſhot
a leaden Pan, you have the *Saccarum* or S
gar thereof: *Good for Wounds, Ulcers and vi*
lent Gonorrhœa's.

Gl

Glauber's *white Precipitate of Lead.*

℞ Of *Lead-ashes* ℔j, ij, iij or more, which
t in a ſtrong well glazed earthen Pot, then
ur thereon ſome *Wine* or *Ale Vinegar*, or *Vi-*
ar of *Honey*, as much as may over-top it an
nd's breadth. Set your Pot upon the Coals,
d make the Vinegar boil.

N. B. The Aſhes are to be unceſſantly ſtir-
in the boiling with a wooden *Spatula*, leſt
y gather into one entire ſolid Maſs; after
t the Vinegar hath boil'd for about half an
ır, and is become yellow, and as ſweet as
ar, you muſt decant it from the Aſhes, and
ır on more, and again boil it, and extract
re ſweetneſs; and this labour muſt you re-
t ſo often, until the Vinegar can extract no
re ſweetneſs: then having put all theſe Vi-
ars together, pour them gently off from the
s, that ſettle in the bottom of the Veſſel;
being thus ſeparated, filter the ſame
ugh Cap Paper, or by a Filter, that ſo the
ors may be very clear, and may give you
paration, that ſweetneſs of the Lead which
hold up in them.

to theſe clear Vinegars, therefore being put
Glaſs Veſſel, pour thereinto (by little and
) as much rectified Spirit of Salt, that ſo
ellow Vinegar may be turned into a white
, and may by little and little ſettle to the
om like curdled Cheeſe, from which the
gar, being now become clear again, is to

be removed by decanting; then put the *Saturnine* Cheese in some strong Linnen Cloth, and tye it hard up, and squeeze out the residue of the moisture, and so dry it and lay it by for use. It is a most tender Powder, of a bright snowy colour, and void of all taste: for in the Precipitation, all the sweetness being introverted by the Spirit of Salt, hath hidden it self within, which doth again by this following Operation discover its former taste.

Buy some *Steel-Filings* at the Needle makers and take thereof as much as you please, dissolve them in rectified Spirit of Salt, which Solution will be green, and be of a sweetish taste abstract the insipid Flegm, insipid I say, for all tho' it be a very strong Spirit of Salt, that is poured upon the Iron, yet nevertheless no Spirit comes off, but only an insipid Flegm, in the abstraction and distillation, and the Iron retains all the acidity of the Salt, and remains a red sweetish, astringent Juyce.

Take of *this*, and of the *Saturnine Powder* which we taught you the making of but now of each a like weight, and put them into a well coated Retort, and the *Saccharum Saturni*, will presently drink up the Juyce of the Steel. Put the Retort in a Vessel fill'd with Sand, and augment the fire by little and little that all the insipid Flegm may be wholly drawn off. When 'tis all come off, and acid drops begin to come, then must you apply thereunto a Glass Receiver, and the fire is to be encreased by degrees, until the Retort be throughly red hot

t, which must continue so about an hour, half an hour at least: by this means e Spirits of the Salt which were in the Steel, almost wholly come over into the Recei-r, and do carry over with them [the Spirits] the *Saccharum Saturni*, and Oyl of *Mars*, in e form of a red Sublimate, which settles it f in the Neck of the Retort, which sublimate; when the Retort is cold and broken, u must take out of its Neck, and keep it m the Air; for in the Air 'twill dissolve in-a red, sweet and astringent Oyl, of no small rtues in *Medicine* and *Alchimy*. Furthermore, *Basilius* saith, if from *calcined Saturn* you extract the crystaline Salt with *distill'd Vinegar*; d afterward, with *Spirit of Wine*, and distil it o a *red Oyl. This Oyl cureth Melancholly, fiery Pox, Ulcers, and many other Infirmities besides.* This yl coagulateth and fixeth *Mercury*, being first ecipitated with *Oyl of Vitreol*, for all *Pow-rs* and *Medicaments*, which are to make and *Lune*, must be made fix, holding in all ry tryals.

But here you must understand the difference the Analogy between the *Magical Saturn*, d *Saturn vulgar*.

Now as to the molten Mass in the bottom of e Retort, resembling *Lapis Hematitis*, which ing separated from all defilements, will give u a red, brittle, fusile Stone, and in some sort ringent, of great Virtues in *Medicine*, and thout doubt in *Alchimy* too, if it were but st made constantly to abide in the fire. And

even this too, must you keep from the Air, for it is still impregnated with the Salts, and therefore is easily dissolv'd.

Now when you would make use of this Stone in *Medicine*, break a little bit thereof into small Powder (for 'tis no harder than other Salt, and therefore doth easily admit of grinding to Powder.) *This Powder heals both internal and external Wounds and Ulcers, being administred in the quantity of two, three, four, five, six, or more Grains, according to the age and condition of the sick, and being taken in a convenient and proper Vehicle, it is highly sanative and a stopper of Blood. Being applied externally to Wounds, it wonderfully forwards healing; hinders all Symptoms, and fundamentally drys and cures all Ulcers and Fistula's, if used outwardly and inwardly too.*

It doth most safely and most certainly help all the overflowing of the Menses in Women, and is so excellent a Medicament in the Dysentery, Lientery, and other Fluxes of the Belly, that its like is not to be found.

Thus have we that true and genuine *Hematitis* of the ancient Physicians, of which we have many great Mysteries yet to write; but however, brevity being design'd, we must omit them; for we had not been so large, had we not highly esteemed of the Process, and therefore what we have further to say is, that the Sublimate in the Neck, is more powerful in virtue, than the Stone: Now we say, that from this Preparation proceeds *Arcanum Minerale Nostrum*,

rum, or the Sulphur of the Blood-ſtone, which eing *ſpagirically* exalted ſo as to dilate in *Oyl f Turpentine, ſtops bleeding either internally or ex- rnally to a Miracle*; the exact Preparation of which is ſhewn in the fifth Debate of our *Spa- irical Philoſophy's Triumph*, where alſo the Of- ce of the *Circulatum minimum* is ſhewn in ſe- arating the *Sulphur* from the *Mercury* of Bodies, nd principally of *Saturn*, how his *Sulphur* is mbibed, and his Body reduced to a running *rgent. vive*; for which alſo we refer you to e uſe of our *Sal Panariſtos*, in *Triſertes Saladi-* : And ſo conclude concerning *Saturn* in this ofitable Way of *Calcination*, *Diſtillation* and *ublimation*, &c.

Of Antimony.

Antimony is indeed eſteemed Lord in *Medicine*, erefore as *Baſilius* ſays, in *c.* 41. of his Elucida- ons, *Saturn* and *Antimony have promiſed to each ther a ſociable Brotherhood*, becauſe *Saturn*'s qua- ies do reſt in ſome ſort on the qualities of *ntimony*, in an equal concordance, therefore we treat of them thus: Firſt of

Species Antimonii Ruſſilii.

℞ Of the beſt *Antimony* ℔ 50, of the *cold rth Salt* ℔ iij, mix them well together, then k them; being thus compounded, and ha- g had a middle fuſion, pour them forth into ub of Water, wherein ſome of the afore- *Earth Salt* is diſſolved, or its Spirit caſt:

now

now having fluxed and projected all the above-said quantity of *Antimony* into the Water, then trouble and move it, and the light parts, which is the *Species*, will swim in the Water, which must be poured off into another Tub, to stand and settle, and after a small settling, you will, by gently casting off the clear Water, find your *Species* in the bottom. Note, That you add fresh Water, in the room of every Water you cast off, to the crude *Antimony*, and so do till no more *Species* may be had: Observe, The crude *Antimony*, remaining, when dried, serves for fluxing again, but you must add the *cold Earth Salt*, as before.

This is a very effectual Medicine, working by the four Emunctories; 'tis very safe, in that it on no wise works violently, neither does it work upon all alike; for it works on every one such ways as Nature requires to have the Disease thrown off; 'tis prevalent in Feavers and Agues and many other Diseases, and is an excellent Antidote against the pestilential one. It's Dose is from ten to forty Grains, in Wine or any other proper Vehicle.

Observe, That it was the Opinion of Dr. *Collance*, High-Dutcher, that the great Secret in the Preparation of this Powder, was to flux the *Antimony* without the *Earth Salt*, which is performed by the sifted *Powder of Charcoal* added in place thereof.

To draw the Salt of Antimony.

℞ Antimony, and reduce it into a ſubtil Powder like Meal, and calcine it on a ſmall fire of Charcoal, ſtirring it conſtantly with an Iron Rod, until it becomes white, and that it ſmoaketh no more, and that it may endure a good heat; then put it into a Crucible, and run it down that it appears like to a clear Glaſs; then take and grind it with diſtilled Vinegar, that is good, and ſet it on an eaſie fire, and your Vinegar will draw therefrom the Tincture, which will be of a high colour: after having drawn all your Tincture, and that your *Acet. diſtillatum* tinge no more; dry the remaining Powder, which will become black, and grind with the ſame, *ana*, of common Sulphur, and put it into a Crucible well luted into a good fire, and leave it there till all the Sulphur is conſumed; after grind the remaining matter very fine, and again pour thereon freſh diſtill'd *Acet. diſtillatum*; out of all which draw the *Sal Communis*, and draw off your *Acet. diſtillatum* by diſtillation; then ſweeten the *Sal Communis* with diſtilled Water by reiterated Diſtillations, and clarifie the Salt through *per. V.* until the *Sal Communis* becomes very white. *This* Sal Communis *accompliſheth almoſt all the ſame effects as that of* Sol, *taking thereof about Gr. ij. at the moſt, it purifieth both the Body and the whole Maſs of Blood, and deſtroys all prejudicial Flegm and Humours, which cauſe dange-*

rous

rous Ulcers, curing the Diſtempers of Venus, *taking thereof at the moſt Gr. iv. with ℥ſ of the Extract of Guajacum and Saſſafrax-water diſtilled, then ſweat thereon, in Bed.*

The Liver of Antimony and Antimony Diaphoretick.

℞ Antimony and Salt Petre, ana ℔j, pulverize them ſeverally, then mix and put them into an earthen Pot, narrow at the bottom, or a great Crucible; and with a red-hot Charcoal, fire it; and when 'tis cold, ſeparate it; the red ſhining in the bottom is *Crocus*, and the reſt ſave for *Antimonium Diaphoreticum*: when the *Crocus* is ſeparated, pulverize the remainder, and weigh it, and take as much Salt Petre as it doth weigh, pulverize it, and then put in by degrees into a Crucible placed in the fire, and let it remain glowing hot; about an hour and half after detonation, take and pulverize it very fine, whil'ſt hot, and then ſweeting it, by waſhing it well with Water, for two or three days; then cant off the Water, and add freſh, until 'tis ſweet; then filter it, and dry it on white Paper, and keep it for uſe.

Anti-

Antimonial. Lapis Prunella.

Filter and Evaporate the first two Waters, and you've a fine *Lapis Prunella Antimonialis, good in Feavers*; it may be made purer by Calcination and reiteratred Filtrations.

To make Vitreum Antimonii.

℞ Antimony and Salt of Tartar ana, and melt them till they run to a Glass. You may also calcine Antimony *per se*, as directed in making its Salts, and then flux it into a Glass. Also from the Flowers, (according to *Glauber*, *pag.* 14. *Par.* I. of his Philosophical Furnaces) where he says, they are to be melted into yellow transparent Glass; neither is there taught an easier way of reducing Antimony of it self into a yellow transparent Glass, than crude Antimony being first sublimed, and being sublimed is melted into Glass. This Sublimation serves instead of Calcination; by the help whereof 20 Pound is more easily sublimed, than by the help of the other one Pound is brought into a Calx. He commends this way both for safeness and quickness, above any other: The Way of Making the Flowers is faithfully and exactly there set out; together with their Office and Use.

The

The Antimonial Cup.

℞ Of *Antimony* ℔ss, *Sal Nitre* and *white Tartar* ana ℥iv, melt them till they run to a *Regulus*, and ſo faſhion it into a Cup, *S. A.* The moſt exact and beſt way of forming this into a Cup, is ſet down by *Glauber*, in *pag.* 922. *Par.* V. of Philoſophical Furnaces; and in *pagg.* 93. he gives the Proportion, which ſomething differs from ours, therefore make choice of which you will: for ſome deſire them moſt like a *Regulus*, others of nearer adherence to the *Crocus*; the Uſe of it alſo being there given, we ſhall here omit it.

To make the Regulus of Antimony, and to ſeparate the ſuperfluous Antimonial Sulphur.

℞ Of *Antimony* ℔ss, of *Nitre* and *Tartar* ana ℥xij, of the tops of *Filings* of *Steel Needles* ℥iv put them into a Crucible, and melt them as very well, till they flow in the Crucible like Water; the which pour forth into a Cone, and give the Cone a twiſt half about, and there will form a Star very glorious; the *Regulus* may be purified by being two or three times melted with freſh *Niter*; the *Regulus* being the Mercurial part, ſave all the *Scories*, for therein is the glorious Sulphur of Antimony; the farther Preparation and Uſe of which will be ſhewn more in the following Lines.

Gla

Glauber's way, in *Part* II. *pag.* 59. ℞ Of crude *Antimony*, *Tartar*, and *Niter*, of each a like, powder them each apart, commix the Powders; being mixt, put them in a Melting-Pot or Crucible, and kindle them with a live Coal, that by this kindling they may fly up, and go into a reddish kind of coloured Mass. Your Pot being yet hot, set it into your Wind-Furnace, and melt it, that all your Matter may flow in the Crucible, like Water; then pour it out into your Cone, and, being cold, take it out, and separate the *Regulus* therefrom, and lay it by for other uses, because 'tis not serviceable for the Operation here minded. Now out of one Pound of *Antimony*, you'l have eight Lots, or ℥iv, of *Regulus*, so that of your one Pound you'l get a *Regulus* of ℥iv, or the fourth part of a Pound. The *Scoria's*, which will be of a reddish colour, and of a fiery taste upon the Tongue, must be again melted in the same Pot they were melted in, if it be whole, or in some new Pot, and when they flow, put a live Coal into the Pot. The *Salt Petre* will seize upon the Coal, and being occupied about, corroding the same, will let fall the remainder of the *Regulus* it as yet held up. Then the Matters being poured out into your Cone, and cool, strike off the *Regulus* at the bottom with the stroak of an Hammer, and beat the *Scoria's*, which will be of a red colour and fiery taste, into Powder, and being thus powdered, let the Salts be extracted [or dissolved] in the heat with common fair Water; the which hold-

holding in them the moſt pure Sulphur of *Antimony*, do turn the Water into a red *Lixivium*, in which is hidden the *Medicine* we ſeek after; and is to be gotten thence, by the following way: For after that the Sulphur is diſſolved by diſſolving all that will be ſeparated by the Salts or Lye, the reliques or remainder are good for nothing.

Having ſo done, diſſolve white and purified *Tartar* in fair Water, in ſome glazed Pot, and you'l have an acid Solution; being thus hot as it is, (for when 'tis cold, the *Tartar* will again ſhoot in it) pour it by little and little into the *Antimonial Lixivium*, and 'twill debilitate the ſame, ſo that the Sulphur of the *Antimony* will fall down to the bottom, in the form of a yellowiſh or reddiſh Powder. When all the Sulphur is ſetled, ſeparate the clear Water of the Salt, from the Sulphur, by canting it off; then pour on ſome warm Water, and waſh it ſo often till all the Salt be gone off. Then filter it, that all the Water may be ſeparated, and the Powder ſtay in the Filter, which you ſhall put upon new and dry Cap Paper here by to remove all the watrineſs, and then dry it in the heat of the Sun.

This is an univerſal purging Medicament, which drives out all the malignant Humours by all the Emunctories, ſc. by Vomit, Stool, Sweat, Urine and Spittle, and may be very ſafely adminiſtred in any Diſeaſe whatever in young or old. The Doſe is from one to ſix Grains.

'T

'Tis no wonder there ſhould be ſo many irtues in *Antimony*, if you do but rightly con-ler its formation and univerſal Nature; for ere it not ſo, why ſhould *Baſilius Valentine* rite a *Triumphant Chariot* thereof; and in ano-er place ſay, *that it deſerves to be placed as a rd Pillar of Medicine?* Have not alſo *Para-ſus*, and *Alexander Suchten*, *Glauber*, and *Van lmont*, written many great Myſteries con-ning it? For, as *Helmont* ſaith, The *Flow-* of *Antimony* ſublimed with *Sal Armoniack*, d the *Salt* again waſhed off, and from thoſe *wers*, the *Liquor Alchaheſt* being diſtilled, u've a *Medicine that infallibly cures all kind of opſies.* And our *Sal Panariſtos* produces the ne effect: But what need we to elevate our res ſo high, ſeeing *Starkey's Febrifuge* is the *phur* of *Antimony*, corrected by the *Circula-e minimum*, or *Volatile Spirit of Tartar*, which ngs it to a white Powder; 10 *Grains where-ures all Feavers and Agues*; and our *Species neralis* is the aforeſaid *Regulus of Antimony* 4 times melted and refined, and then fine-owdered, and the *Menſtruum* made from the *Fire of the Eagle*, diſtilled off from thence, or Body precipitated therein; and ſo being ified, you've *an excellent Medicine againſt ues, Feavers, and other Diſeaſes, that are to pelled by ſweat; which alſo operates by all the nctories, and cleanſes the Body and Blood from Reliques of old Diſeaſes, as Epilepſies; alſo an lent Purge in the Gout, Leproſie, French Pox, other moſt grievous Diſeaſes, and likewiſe in*

external new Wounds, Fistula's and old Ulcers what name soever they are called by, if it be bu used inwardly to purge them. Briefly, This Me dicine hath scarce its fellow: So that we hav no reason at all to regard such Men as out meer ignorance, oppose and slander *Antimon* in their learned Rawlings, and say that 'tis no thing else but Poison, and therefore no wa profitable. But let no body believe their Bar king, but first try the same, and he will clea ly find the contrary. For we say, that th *crude solar Antimony* is corrected and diffolv by the aforesaid *fire*, and being dulcified an brought to a Pink-coloured *Species* or *Powd two Grains thereof is a certain Emetick and C thartick, and will with pleasantness perform whatever is said of the former.* And thus we sh conclude concerning *Antimony*, at this tim seeing we have written largely thereof in *Spagirick Philosophy's Triumph*; where the R der may discern, that we have demonstra him as Lord of Medicine.

Of Jupiter, *or* Tin.

Tin being calcined as *Saturn* is, you m with the *Spirit of Vinegar* extract its *Salt*; the way we best like, is that prescribed by *filius*, thus:

℞ *Pummice stones*, sold in Shops, neal th quench them in *old good Wine*; neal the gain, and quench as before; let this nea

iterated a third time; the ſtronger the Wine
n quench withal, the better it is; after that
them gently; thus are they prepared for
t purpoſe. Pulverize theſe *Pumice-ſtones* ſub-
, then take good *Tin*, laminate it, ſtratifie
n a cementing way, in a reverberating Fur-
e, reverberate this matter for five days and
hts in a flaming fire, and it draws the Tin-
re of the Mettal, then grind it ſmall, firſt
ping the *Tin-Lamins*; put it in a glaſs Bo-
; pour on it good diſtilled *Vinegar*; ſet it
digeſtion; the *Vinegar* draweth the Tin-
re, which is red-yellow; abſtract this *Vine-*
in *B.* edulcorate the *anima* of *Jupiter* with
illed Water; exicate gently, and bring it to
ry *Calx*, which being gently reverberated,
omes a ſubtil Powder, on which depends
ny Myſteries. This *Calx* may be again
limed with *Sal Armoniack*, and the *Regulus*
ng preſerved, the *Sal Armoniack* dulcified
refrom, the Sulphur may be ſeparated by
volatile Spirit of Tartar, and ſo diſtill'd over
an *Oyl*, endued with all the Powers of
e. And thus you have the Calcination,
limation and Diſtillation of *Jupiter*; and if
deſire to underſtand more, we refer you
Glauber's Works, where, in *Part* I. *pag.* 323.
ſhews his Calcination and Fixation by
and how he may be purg'd from ſuper-
us Sulphur, *Part* I. *pag.* 130. alſo the Pre-
tion and Making the *Fulmen of Jove*, in
t I. *pag.* 201, 202. and he farther ſaith, in
I. *pag.* 180. that *Tin* or *Pewter* may be

hardened, and brought to a delicate whit
neſs, ſo that 'twill reſemble Silver both in co
lour and ſound, *&c.* which is by its often th
ing melted with fixed *Nitre:* But we ſay,
Tin is melted with the *Regulus* of *Antimon*
wherein ♂ and ♀ are, 'twill acquire a har
neſs and beauty, little inferior to Silver, eſp
cially if the Block-Tin is good.

Thus much for the noble *Jupiter*, whoſe ſ
perior Star is the Son of *Saturn*, who let dow
Juno in a ſhowr of Gold, himſelf being cloth
with the Thunderbolt, who aſtoniſhes ſuch
do not underſtand his Power, Virtue and O
ration; therefore omitting to ſpeak any fu
ther of him, (leſt we ſhould offend his King
Dignity, by extending the *Pythagorean* Rul
we ſhall proceed to that

Of Mars, *or* Iron.

Mars, that noble Champion or God of B
tel, that conquers *Alcides*, and is not to
conquer'd by any but *Venus*, and that in t
pleaſant Beds of Delight; he therefore th
deals the moſt gently by him, ſhall get it
moſt from him: One way by which he is
be calcined, is as follows.

℞ A Bar of Steel or Iron, and heat it r
hot, and clap it into a great Lump of Bri
ſtone that ſtands over the Water, and w
melts and runs into the Water, you muſt p
ſerve. Continue this Operation, until you

much of the calcined *Mars* as you pleaſe
ne which being powdered and dulcified, is
oper for the Obſtruction of the Menſes in Women.
he Doſe is ten Grains in any proper Vehicle; but
ow this *Calx* may be farther exalted, will be
ewn by and by.

Salt of ♂ *made* per ſe.

℞ Four or five Bars of ♂, put them in a
nith's Forge, and quench it in diſtilled Rain-
ater; do this ſo often till the Bars are wore
t; the which Operation will be very tedi-
s, but very profitable. Now this ſaid Wa-
r gently evaporate in a Glaſs Baſon, and a
owniſh Salt will remain in the bottom, which
you've a quantity of, you may purifie by
alcination, Solution, Filtration, and Conge-
ion. *'Tis excellent for ſore Eyes, and being mixt*
ith Empl. Mellif. *for cancerated Breaſts*; *the*
lt it ſelf is alſo excellent for the Obſtructions in
omen.

♂ may alſo be diſſolved with the *Liquor* of
ed *Niter*, or with the *Spirit of Niter*, and
ore principally with the *Spirit of Salt*, ac-
rding to the example you have in the white
ecipitate of ♄; which Diſſolution being
lcified, and the Tincture taken out in tar-
izated *Sp. V.* as long as any will be extract-
you have a noble *Balſamick Tincture, fully*
ued with the Virtues of ♂.

Flores Martis, or ♂ ſublimed.

℞ Of the ♂, calcined by Brimſtone, as before preſcribed ℔j, or *Lapis Hematitis communis* ℔j, *Sal Armoniack* ℔j; beat and mix them exceeding well together; then put them into an Earthen Retort, and cloſe a large Receiver, and give fire, but gently at firſt, but encreaſing it from three hours to three hours until it is ſublimed; the laſt three hours you muſt obſerve to give it the ſtrongeſt degree of fire you poſſibly can, that ſo what remains may be well calcined: It being cold, remove and break the Retort, and you ſhall have in the Neck a noble Martial Sublimate; and from the *Caput mort.* in the bottom, you may extract with a warm Water a Volatile Salt: the both which have many Virtues, having ſome adherence to the *Lapis Hematitis*, but not ſo powerful.

The Anima of ♂.

℞ Of the red *Vitreol Oyl*, or *Oyl of Sulphur* one part, and two parts of *ordinary Well-water*; put thoſe together, diſſolve therein *Filings of Steel*; this Diſſolution muſt be filtred: being warmed, let it gently evaporate a third part of it; then ſet the Glaſs in a cool place, and there will ſhoot Cryſtals as ſweet as Sugar, which is the *true Vitriol of* ♂; cant off the Water, let it evaporate more, and ſet it again in a cool

ace, and more Cryſtals will ſhoot; neal em gently under a Muffle, ſtirring it ſtill ith an Iron Wier, then you get a fair Pur- e coloured Powder; on this Powder caſt di- lled *Vinegar*; Extract the *Anima* of ♂ in a ntle *B.* abſtract again the *Vinegar*, and dul- rate the *Anima*. This is the *Anima* of ♂, hich hath many Virtues.

Sal Calybis magiſterialis.

℞ *Steel-duſt*, or *filings*, ℔j, and let them be ſſolved by *Spirit of Salt*, as before directed, hich muſt again be dulcified well therefrom, d the Powder gently calcined under a Muf- , and then being put into a Retort, pour on it of the *Volatile Spirit of Tartar* ℔ij, and t in the ſecond degree of heat and the hole will be diſſolved, and then draw off hat Spirit will come over, and carefully de- gm; put on the Spirit again, and repeat this peration, until it ſhoot into a noble cryſta- e Salt, the which dulcifie, and then will it ve forth its Sulphur in Spirit of Wine, or by higher Exaltation may be brought over the elm in form of an Oyl: All of which are ble Medicaments and far exceeding any reparation of *Steel*, that hath hitherto been bliſhed to the World, as we know by large perience; and although ſome would fain itate this Preparation, by ſprinkling the *Fi- gs* of *Steel* with the *Liquor* of *fixed Niter*, or *l* of *Tartar per deliquium*, and ſo bring it to

Duſt or Powder by means of the Air, and then
preſcribe it as a great *Arcanum*; yet we have
no ſuch value of it, becauſe the body of this
Steel is not by ſuch a Preparation macerated
or overcome, as by the former, that being
way ſuccedanous to the *Alchaeſt*, and
commands its *Balſamick* and *Herculean* Vir
tues.

*Prevalant in Feavers and Agues, and for open
ing the Obſtructions of the Pancreas, Liver, Spleen
and Meſentery, and alſo the Urinous Paſſages
therefore excellent for the Scurvey, Dropſie, and
Stone, and alſo for the Diarrhea and Diſſentery
'Tis alſo powerful in Womens Diſeaſes, both in
pening their Obſtructions, and likewiſe to ſtop the
Overflowings:* In fine, 'twill cure thoſe Diſe
ſes, that are not to be touch'd by any other
Preparation of *Steel* whatſoever: We have
therefore faithfully communicated it to the
World, which cannot fail of doing it ſervice
and the more eſpecially in an Age wherein
Steel is ſo much made uſe of, and eſteemed
a principal Pillar in Medicine.

And thus much for the Calcination, Subli
mation and Diſtillation of *Mars*, we ſhall on
ly add how a Bar of Iron may be broke
Thus,

℞ Of ♀ ſublimed and *Sal Armoniack* an
℔j, red *Arſenick* ℔ſs, reduce all into a Pow
der, and ſublime it three times, and you wi
have an Oyl in the Sublimatory, which con
denſes like Wax in the cold; pulverize, an
ſe

ſet it in a Cellar to diſſolve *per deliquium* ; unto which Water add as much ordinary *AF.* which being done, take ſome Cotton and moiſten it therein, and apply it round the Bar of Steel or Iron for twelve hours, and you may eaſily break it, tho' as thick as a Man's Arm, by giving it a blow at the place the Cotten was applied to.

Of Sol, *or* Gold.

Firſt of its Calcination or being reduced to *Calx*, thus: ℞ Of *Hungarian Vitreol* two parts, *Sal Nitre* one part, and diſtil therefrom an *AF.* in an earthen Retort. *S. A.* Then take two parts of this Water, and one part of *Acet. deſtillatum*, and diſtil them together in a Retort in *MB.* or in Sand, with a very gentle fire, until all the Water comes off, and there remain a dry *Menſtruum* or Powder in the bottom: Then take of the beſt *Antimony* well powdered ℔ſs, and pour thereon the aforeſaid Spirit, covering the *Antimony* two or three fingers breadth therewith ; diſtil this in a Retort in Sand, with a very gentle fire, until all the Water that comes out from it, by often pouring back upon the *Menſtruum* and repeated Diſtillation, hath loſt its ſharpneſs, and becomes like common Water ; and this weak Water you muſt ſeparate from that which comes forth firſt, which yet hath a ſharpneſs, and as much as hath been of this weak Water add ſo much of the firſt *Menſtruum* to the Water,

ter, which yet hath a ſharpneſs; and pour it back into the Retort again, and do as before, till you apprehend that your Liquor coming forth is full of the virtue and ſubſtance of your *Antimony*, which may be perceived by its weight and whiteneſs, and your Work is to be carried on as before, till the whole ſubſtance of *Antimony* is come forth into a white Matter.

The Preparation of the Gold.

℞ Of the *AF.* before ſpoken of ℔iv, *Sal Armoniack* ℔j, make thereof an *AR.* then take of pure *Gold* ℥j, and pour the *AR.* about eight or nine fingers thickneſs over your *Gold*; and diſtil this in a Retort, and pour back the Water that comes from it, and diſtil it again, repeating this ſo long, as till your Liquor hath loſt its taſte, and becomes as weak as Water: Then take the ſame quantity of *AR.* and do the ſame ſeveral times, the oftener the better; and there will remain in the bottom a *Calx* of Gold.

℞ Of this *Calx* one part, and of the aforeſaid Water of *Antimony* five parts; ſet them in a digeſting heat, for ſeven or eight days, cloſe covered; afterward let it be precipitated in its own proper Water of *Antimony*, which became ſo weak, as before ſpoken of; then let your Powder be ſweetened, and well dried, and kept for uſe.

Ob-

Obſerve, that in the Preparation of the *Antimony*, it muſt be beaten and ſifted very fine, through any Hair Cieve.

This is prevalent in the King's Evil, Grand Pox, Cancers, Ulcers, and Buboes, with Malignant Feavers. Its Doſe is four or five Grains at a time, given in this following Decoction.

℞ Bark of *Guajacum*, *Sarſa-parilla*, ana ℥iv, *Tartar* ℥ſs, common Water twelve Pints; boil all till the third part is conſumed; then put thereunto of *German Ground-Pine* ℥iv, of the Flowers of *French Lavender*, *Marigolds* ana Mj, *Saffron* ℥ij; make thereof a Decoction for the uſe predicted.

Another.

℞ Of Gold-duſt ℥j, of Salt-Petre ℔j, of Roch-Allom ℔ſs, of Salt ℥vj; put them into a Retort, and add thereunto four Quarts of Water; ſet it in a Sand-Furnace, and put to it a Receiver; encreaſe the fire, and let it boil till it be dry; put away the yellow part of it, and beat the other in a Glaſs Mortar, into Powder; put it into a Glaſs Body with a broad Mouth; put in three Quarts of Water, being warm; ſtir it well, and let it ſettle two hours; then pour off that Water, and take care that no thick Matter go off in the Water; repeat more Water to it, and do as before, till no more Water comes that is yellow; ſave the Water that is yellow, and take a good large

Bolt-

Bolt-head, with a long Neck, that will hold about three Quarts; pour in three Pints or two Quarts of the yellow Water, and put in ℥v of crude *Mercury*; ſtop it up, and ſhake them one hour together, and let it ſettle two hours; then filter it off, and put to it more of the yellow Water, ſhaking it as before, and let it ſettle; and thus do till all your yellow Water is ended, then put all in to filter, and take care that it loſe not any of the black Matter; put all the Matter into a Crucible, putting on the Crucible a little Cover, and over the ſame a Charcoal-fire; calcine it till it ſmoak not; then take out your Matter, and teſt it: This is the Powder to be exalted further by ſeveral Cohobations in a true *Sp. V.* and 'tis then a *Medicine for the Scurvey, Pox, and Gout.*

To draw the ⊖ *of Mettals, called* Sal Sapientiæ.

℞ Fine Gold (as being the nobleſt of Mettals) in *Calx* ℥j, diſſolve it in our *AR.* when diſſolved, evaporate the Water, till drineſs appear; then pour upon the *Calx* of Gold diſtilled Water, and boil it for two hours; cant off your Water, and put on more; repeat this with freſh Water, till it becomes ſweet, and the Water inſipid; then pour thereon more of the ſaid Water, and evaporate the ſame: Then put your *Calx* of Gold into a Glaſs, and put it into the Water of Calcination for one hour, keep-

keeping your Water to one degree of heat; then grind well your *Calx* of Gold in a Marble, pouring thereon good diſtill'd Wine Vinegar, putting the ſame into an Urinal in *MB.* until all the ſaid *Acet. diſtillatum* be evaporated away, and you will find in the bottom of your Glaſs a white Salt of Gold, like Snow; and on the remaining Gold pour freſh diſtill'd Vinegar, and operate as before, ſo long as your *Acet. diſtillatum* leaves any *Salt*; for you will find them always whiter: Repeat this Operation until the *Acet. diſtillatum* will draw no more *Salt*; and upon the remainder pour Rain-water, in which diſſolve the ſame three or four times, and have a care that there remain no more Salts, and when there remain no more Salts, 'tis enough clarifi'd. This is the *Eſſential Sublimate*, and the Salt is the *Sal Sapientiæ*: When you have thus paſſed it through the Rain-water, diſtil your ſaid Water into drineſs, and keep that Salt in a Veſſel well-ſtopt, *For 'tis a moſt excellent good Medicine in all deſperate Diſtempers and Diſeaſes: This Salt leaves nothing in the Body to offend or prejudice the ſame, and all Diſtempers are thereby cured in three or four Weeks. Its Doſe is Gr. iij, which put into a Viol, and add thereunto one Glaſs of Wine, and ſet it in boiling Water to diſſolve in the Wine; and when diſſolv'd, the Patient may drink it, covering himſelf in his Bed, and he will ſweat abundantly through the whole Body.*

To make an Oyl of the Salt of Mettals.

℞ Of the Salt of Gold, or what Mettall you pleaſe, and put it into a Matrix, and ſeall it up Hermetically, and ſet it in Sand in a moderate heat, like that of the Sun, for eight days; after encreaſe your fire the ſpace off eight more, until it becomes yellow; continue thus until 'tis quite yellow; then encreaſe your fire more until it becomes brown, and continue it in that degree eight days, until it become red; and when 'tis red, continue the ſame fire for eight days, until it becomes of an high red, and after you may encreaſe your fire without fear, to what heighth you pleaſe; for your greateſt fire cannot wrong the ſame, for 'tis fixt; then let it cool: after that, take and grind it into an impalpable Powder, the which put into a Body, pouring thereon diſtilled Vinegar, and ſet it *MB.* and ſtir it every day, covering well your Veſſel, and do thus for four days; then cant off your Vinegar by inclination, being grown cold: Reiterate your Operation three times, and that which remains in the bottom of your Veſſel caſt away, for 'tis uſeleſs for this your ſaid work; then put all your Vinegar into an Alimbeck, and diſtil unto drineſs, and thus you will have your Matter more beautiful than before; you may ſet it again into digeſtion with freſh Vinegar, until there remain no more *Feces*; then 'tis enough for to draw out its Oyl, when dry, which put into

into a great Glaſs well ſtopt, and apply thereunto a large Receiver, all well luted, and let the bottom thereof reſt in a Veſſel of Water, and give it a ſoft fire for four hours, and continue your encreaſing of the fire by degrees, until you ſee the yellow Spirits riſe; then keep your fire in the ſame degree of heat until the Head becomes red, and encreaſe your fire by little and little, till the Head becomes red like Blood; continue the ſame degree of fire, until redneſs begin to decline; encreaſe your fire anew, that your Veſſel may be red like a glowing Coal, and keep that degree of fire for an hour, and your Head will become white like Snow; and then encreaſe your fire high as you can, till your Head becomes clear like to the firſt; then let it cool, and you'l find in your Receiver your Oyl, which is not to be got without pains.

'Tis not only good for the Scurvey, but alſo for moſt deſperate Diſeaſes incident to the Body of Man, be they internal or external without exceptions, but eſpecially prevalent in the Diſtemper of Venus, *Pti-ſick, Dropſie, Gout,* &c.

Its Doſe is ℈j, *diffuſed in a Pint of White-wine, to be given the Patient in a Morning faſting, letting him ſleep in his Bed, and you'l ſee Wonders in its Operation: The ſaid Medicine works by Stool, Urine, Sweat and inſenſible Tranſpiration, according as Nature is diſpoſed, till its ſharp malignant Humor is expelled, ſtrengthening the Patient as much as if he had eaten a good Meal, and when you find that your Medicine operates no more by Stool,*

Stool, you ſhall not need to give him any more than three times: For Cancers and Wolfs, you muſt anoint the ſame with a little Oyl, applying a Colwort or Cabbage-leaf, and a Linnen-cloth above it; and the ſaid Medicine will produce wonderful Effects.

The Preparation of ☉ *for an* Arcanum.

℞ Of Gold in *Calx* or Powder ℥j, the which put into a Realgar, to make it red-hot in the fire, which then caſt into another Realgar, in which you have heated ℥viij of Mercury, and this will amalgama together, the which Realgar ſet on the fire, to exhale the ſaid Mercury, which ought to be converted with a purifi'd Realgar on the top; and your Mercury being exhaled, diſſolve the Gold in *AR.* the which filter through a gray Paper, and dry the ſame; burn it in a Realgar, and waſh your Aſhes in warm Water, and your Gold will remain in the bottom, the which dry in a glazed Veſſel, and pour thereon four fingers breadth in heighth of the rectifi'd *Sp. V.* to which give fire, and being conſumed, your Gold will remain thickiſh in the bottom, which put into a Glaſs Veſſel, and pour thereon fair Water, to take off ſome Salts, which cant off, and pour on more for three times, and your Gold will be in ſubtil Attoms, the which dry of it ſelf without fire, and the Gold is prepared.

Then

Then put this Gold into a Bolt-head, and
nt thereon of the forementioned ☉ ℥vj, and
opping the Matrix, ſet it in digeſtion for 24
ours, and then gently deflegm it till it is a
tle acid; then in a Veſſel well cloſed, give
degrees of digeſtion, till it comes to a red *An-*
mony, then imbibe it with more of the afore-
id ☉; deflegm and increaſe your fire one de-
ee higher, until a redneſs appear, as before:
d thus repeat this Operation, till the Medi-
ne is penetrant; after ſweeten it with a true
iloſophical *Sp. V. and then you've a Medicine*
valent in the Diſeaſes of the Pancreas; purify-
the corrupted Maſs of Blood in the Pox, Lepro-
Ulcers, and all other evils: The Doſe is twen-
drops dilated in Spirit of Wine.

nchymagogon *or* Catholicon, *purging all Humors in the Body of Man.*

℞ Of *Regulus* of *Antimony* ℥iv, of *Gold* ℥ij,
Silver ℥ſs, of ♀ ℥vj, of ♃ and ♂ ana ℥iij;
lt them in a Crucible during one hour, ad-
g by little and little ℥j of *Tartar* and *Salt*
re pulverized together, and when the whole
a good melting heat, caſt it into an Ingot,
l you will have a very beautiful *Regulus.*
ke and pulverize this *Regulus* in a Mortar,
l add thereunto of the *Mercury* prepared as
lerneath ℥iv, and grind and amalgamate
m during two hours, that they may be well
ted together; waſh and take off all that

 which

which is black, until the *Amalgama* becomes clear like a Star; then take your *Amalgama* and put it into a Retort well luted, and distil it in an open fire, into a Receiver half full of Water, and you'l have your *Mercury* come over, of the same weight you put it in. Then take the *Regulus* which remains in the bottom and melt it in a Crucible with a like quantity of fresh *Regulus*, which reduce into a fine Powder, and joyn thereunto the *Mercury* past: then distil again as before, and the *Mercury* will come over qualified with a double Virtue. Then distil a third time with fresh *Regulus*, as before, and there will remain no more of the *Mettals*, than the Dross, which you may taste, to try and if any *Gold* remain therein; then take of your best sublimate ℔ss and sublime it three times with the like quantity of decrepitated Salt; then take of Sublimate ℥ij, and of the prepared *Mercury* ℥vj, and grind it for three hours with the *Regulus*, that the *Mercury* be no more seen, [*N.B.* That is, what comes from the first joyning. Now this must be sublimed for twelve hours by fire of degrees, and there will arise in the Neck of the Subliming-Glass a foolish Flower (which is Poison) which you must separate and cast away; then joyn that which is in the Crown with that which is in the bottom, and sublime again anew in a fresh Subliming-Glass for six hours, and you will have a Sublimation, which begins to come like a Crystal thro

row away your Droſs, and ſublime again r five, ſix, or ſeven times, and you'l have a *veet Mercury, impregnated with the virtue of all e Planets, and an excellent Purge to expel all the umours peccant in Man's Body. The Doſe is om thirteen to fifteen or twenty Grains in* Pil. Coniæ, *or Roſin of Jallop,* &c. *made into Pills.*

How to Prepare the Mercury.

℞ Of the Filings of Needles ℔ſſ, of Mercury drawn from Cinnabar ℔ſſ, and amalgamate them well together in a Mortar, and hen put the ſame into a Retort well luted, nd diſtil in an open fire into a Receiver half ll of Water, and your Mercury will come ver into the Receiver; which revived Mercury, being prepared, is for that firſt Preparaon with the *Regulus.*

Aurum Fulmineum.

℞ Leaves of *Gold,* or pure Filings of *Gold,* nd diſſolve them in a ſtrong *AR.* after perfect ſſolution, precipitate with Oyl of Tartar *per liq.* and then fulminate upon a fulminating eſſel made of Copper for that purpoſe; put n Gr. j. with a ſmall ſcope for that purpoſe, nd be ſure you put on but one Gr. at a time, nd give fire from above, and you will have a ounce, like that of a great Gun; but be ſure ou ſtand at a diſtance, that it touch you not,

for if it ſhould, 'twould hurt you; and after the bounce is over, it ſtrikes through the Copper downwards, where you will find it in a purple colour; ſo do it Grain by Grain, untill you have done all, which reſerve for uſe: Upon which circulate our Aireal *Sp. V.* till it hath drawn out all the Tincture; which is a good *Aurum Potabile.*

Aurum Potabile.

℞ Of the *Regulus* of Antimony ℥j, fine Gold dust ℥ij, and flux them together with Nitre and Tartar, and reduce the Gold ſeveral times till it all comes to a Scory; the which dulcifie in Water or Spirit of Wine, then make this following *Menſtruum.*

℞ Oyſter-ſhells and waſh them very clean and then calcine them in an open fire, to an exceeding whiteneſs: then take of them ℔j in fine Pulp, and mix them very well with Sal Armoniack, or an Urinous Spirit redeemed and vindicated from its Fœtor; and then diſtil off the Spirit, and rectifie it; then take Nutmegs, Cloves, Cinnamon, ana ℥iv. Mace and Cardamums ana ℥iij; then diſtil this Spirit two or three times from it; then it prepared.

Put ℔j of this upon the aforeſaid *Calx*, and digeſt in *B.* 21 days, to draw out all the Tinc

Tincture, and cant it off; *and so have you a true Medicine, and a Specifick prevalent in many stubborn Diseases, fortifying the Parts afflicted*, &c.

Half an Aurum Potabile.

℞ A Lemon, and make it hollow, by taking away the Seeds and Pulp, and put therein Leaves of Gold, not driven to the utmost thinness, upon which pour the Juice of another Lemon or Orange, and let the Body be covered with his Cap very close; set it in a hot place, or by a Furnace, for seven or eight days, so that thereby the Gold may be brought into an Oyl; let the Juice be separated from the Oyl, and the Oyl mix'd together with the strongest *Aqua Vitæ*, which must sometimes be separated again from the Oyls by Distilation: and to know when 'tis perfect, let a little of the Oyl be anointed upon a piece of Flesh, upon which if it glides not, but pierces into the deep parts thereof, then is the distilation and working thereof well done.

Aurum Potabile nostrum.

℞ The Calx of Gold ℥j, of the Volatile Spirit of our *Sal Panaristos* ℥vj, and in a small Retort, close stopt; digest in Sand six days, till it is dissolved; then draw off the *Menstruum*, which preserve for the like occasion; the *Calx*

will be left ſolvable as Wax, the which dulci-
fie; then take of our *Volatile Spirit of Tartar*,
℔j, and cohobate ſo long thereon, till it gives
forth all its Flegm, and the Salt is coagulated
upon the golden Oyl, and both become one;
then with true Spirit of Wine extract all the
Tincture, and then draw off two thirds of the
Spirit of Wine, and what remains in the bot-
tom is the *Aurum Potabile.* [*N. B.*] The white
Body that remains, after you have drawn forth
your Tincture carefully preſerve, whoſe uſe
ſhall be ſhewn in our *Spagirick Philoſophy's Tri-
umph*, and how the beauty of *Venus* ſhall allure
it to that of *Sol.*

This *Aurum Potable* hath the Virtues of all
the aforeſaid Preparations of Gold; *It cures
Diſeaſes, and fortifies the Heart*; *its general intent-
tions are in working and operating, in order to pre-
ſerve the Body of Man in ſanity. Its Doſe is from
two to ten drops, in a Glaſs of Muſcadine.*

Of Venus, or Copper.

To calcine *Copper*, let it be made into thi
Plates, and ſmeered over with Salt made int
a Paſte with the beſt Vinegar; then let it b
put into a great Crucible, and ſet in a Wind
Furnace, and be burnt in a ſtrong fire for
quarter of an hour, but ſo that the Plates me
not; let theſe Plates, being red-hot, be quench
ed in Vinegar, in which *Sal Armoniack* is di
ſolved, always ℥ſs in a Pint of Vinegar; l
the Plates be made red-hot again, and quench
e

d in Vinegar, as before, always ſcraping or nocking off the Scales, that ſticks to the lates after quenching, into the Vinegar. Do is ſo long, till the Plates of Copper be in ood part conſumed by this means: then di- il off the Vinegar, or let it vapour away in n open Veſſel, and be coagulated into a moſt ard ſtone. So thou haſt the beſt *Crocus* of *opper*, the uſe whereof is great both in *Medicine* nd *Alchymy*. Many make *Crocus* of *Copper*, by ex- acting of it with the Spirit of Wine, or Vi- egar, as they do *Crocus Martis:* but we com- end this way far above it.

The Tincture of Venus.

℞ Filings of Copper, and pour thereon ood diſtill'd Wine-Vinegar, and ſet it in di- ſtion for thirty days, in a circulatory Veſſel; en pour off the diſtill'd Vinegar, which is oloured, and add freſh, and ſo repeat until will draw out no more Tincture; then filter, nd draw off the Flegm with an eaſie fire, or aporate in a low Preſerving-Glaſs, until it oots into Cryſtals. On which Cryſtals pour eſh diſtill'd Vinegar made warm, and then our off by Inclination into another Glaſs, and y Evaporation ſeparate the corroſive Cryſtals om a red Earth, that will remain under, hich is the Sulphur: Continue this Opera- on ſo long with freſh Spirit of Vinegar, until o more Sulphur falls. If you burn off Spirit

of Wine ſeven or eight times from the corro-
ſive Cryſtals, until they become ſweet: *Then
have you a Medicine good in Feavers, Ptiſick, Con-
ſumption, Gravel, Gout, Epilepſie, and divers other
Diſtempers. The Doſe is five or ſix Grains in a
Glaſs of Wine.*

Of the Vitriol of Venus *made into a Noble
Medicament.*

The ſigns of good Vitriol are, when there
appears like little Diamonds, whereof ſome are
in form of a Piramid, and when you break
them, you will ſee ſmall bright Veins, and of
the colour of a Saphir, and variable colourss;
and if you diſſolve it in Water, 'twill cauſe a
reſidence, like ſweet Cream mixt with ſmall
Diamonds and Marcaſites; 'twill alſo, be-
ing rubbed upon a Knife, tinge it of a Cop-
per colour.

℞ Of the beſt Vitriol ℔xij, diſſolve it in
Rain-water, in Aſhes; being diſſolved, filter
and evaporate eaſily, until there ariſe a Pel-
licle; then take it off, and ſet it for three or
four days to cryſtalize in a cool place; then
put it into a Glaſs of 4 or 5 fingers high, the
which ſet on Aſhes to dry, until the Cryſtals
come into white Powder; then diſſolve it in
freſh Rain-water, on Aſhes for 24 hours, and
the Water will become more green and beau-
tiful than before, and there will precipitate
more

more *Feces*, which you muſt throw away; as at the firſt, filter and evaporate into a Pellicle, and cryſtalize as before, and reiterate this Operation, until the Vitriol have no more *Feces*, and that it begins to come ſweet, and you find it ſtrong on the tongue, and it becomes more beautiful in colour than the Sky, or any other colour in the World: then keep the ſame cloſe ſtopt in a Glaſs, that no duſt fall therein. [*N. B.*] That you loſe not the greenneſs, for then you loſe the ſtrength and livelineſs of your Medicine.

℞ The Vitriol thus prepared, and put it into a Matrix well luted, and put it naked into your ſecret Furnace, and give it a proportionable fire, encreaſing of it by little and little, from ten days to ten days; and you will ſee, that your white Powder will be converted into a yellow Powder, in colour like to Gold; then encreaſe your fire by little and little, until it comes to a reddiſh colour, at laſt like a Ruby: Then put this Matter into a Matrix, and pour thereon the *Aireal Spirit of Wine*, and digeſt it four or five days, and pour off the Spirit by Inclination; and thus do ſo long as any Tincture will be obtained, and what remains is of no worth.

Then take all the Tinctures with Spirit of Wine, and put them into a Glaſs, and diſtil off in *MB.* till your Matter is become dry; then diſſolve it in freſh Spirit of Wine, and

again

again ſeparate the *Feces*, and diſtil as before ; repeat this three times, each time throwing away the *Feces*; ſo is it well cleanſed.

Pour on this dry Matter Rain-water diſtilled, and ſtir it with a wooden *Spatula*, and ferment on warm Aſhes four or five days, and thus continue with freſh Water, till all the Tinctures are drawn out ; then filter, and coagulate in *MB.* and dry it by degrees in Sand ; and ſo you have the beautiful and exalted *Sulphur of Venus, proper againſt many Diſtempers incident to Man's Body, as well as thoſe of the Pancreas.*

The Sublimations of ♀, *or* Ens Veneris.

℞ The Colcothar of *Dantzick*-Vitriol, and dulcifie it with warm Water, from all its Salt, till no more ſharpneſs come forth ; then dry it over the fire very well: thus you may do by the *Cap. mort.* of *AF.* made from the beſt *Dantzick*-Vitriol and *Indian*-Niter ; then take either of theſe ſo ſerv'd ℔ij, of the beſt *Sal-Armoniack* ℔ij, and grind them well together in an Iron Mortar ; then put them in an earthen Retort with a large great and long Neck, and ſet them in an open fire ; put on a great Receiver, lute faſt, and give fire gently by degrees, till all is warm, and then ſublime it from three hours to three hours, till all is come up, which will be in twelve or fifteen hours time ; obſerving the laſt three hours, to give

ive it the most violent degree of fire: when
ll is cold, break the Retort and take the Sublimate out of the Neck, which may again be ground with fresh Colcothar, and repeated a second time, and so a third, until it comes from golden to a rubifi'd Colour.

'Tis as a general Abstersive in the Body of Man, powerful therefore in opening Obstructions, curing Rickets in Children; 'tis also prevalent in Agues, Feavers, Pleurisies, Calentures, Measles and Purples, or any other acute Disease, wherein the Life is eminently threatned. The Dose is from six to twelve Grains, Mornings and Evenings.

Species Veneris gradus Aureosa.

℞ Of the best *Dantzick-Vitriol* ℔iij, and make a Solution in distill'd Rain-water, and filter the Solution very exactly, or take the *Chaos* of *Vitriol* and *Sal-Armoniack*, and extract its Salt, the which digest and vaporate off to an aurifi'd Powder, the which preserve: Either of these may be precipitated into a Sulphur by the well decocted *Salt of Tartar*, the which dry very carefully; and then put them into a Retort, adding thereunto equal weight of the best *Spirit of Vitriol*, but unrectifi'd, and digest it till the *Spirit* give off all its Flegm; then put on half the quantity of the said *Spirit of Vitriol*, and digest as before, and so do as long as Flegm will come; then will true *Spirit of Wine* force it through a Retort by Cohobations,

tions, till all is elivated; then fix it down again upon the aurifi'd Powder, ſo long as it will drink in Spirit, and ſend off Flegm; then dulcifie, and ſo is the Noble Medicament prepared.

Which is prevalent in Feavers, Agues, Dropſies, Gout and Stone, having an Anodine and pacative Virtue with it, by which the fury of the enraged Archeius *is allayed, working in a way only ſuccedanous to our* Narcotick Sulphur of Venus, *or* Ens vitæ Mettallorum, *whoſe Preparations are ſhewn in our* Spagirick Philoſophy aſſerted; *to which you are referred. The Doſe is from five to ten Grains, Mornings and Evenings, in a proper Vehicle.*

Of Mercury, *or* Quick-ſilver.

First the Magnet of Mercury.

℞ Of *Mercury* ſublimate ℥iv, put it into a *Cucurbit* of Glaſs, pour thereon the beſt *Spirit of Urine* (vindicated from its filter, that coagulates *Spirit of Wine*, by its high rectification) enough to ſwim four fingers breadth over it, give it two days digeſtion, and in a lent heat diſtil, and moſt of the *Spirit* will come over in Flegm, and the *Animal Spirits* of the *Urine* will unite themſelves with the *Mineral Spirits* of the *ſublimate Mercury*: put new *Spirit of Urine* upon what remains in the *Cucurbit*, digeſt and diſtil, as before, repeating this with new *Spirit of Urine*,

ine, till it comes off as ſtrong as you put it on. Then pour upon it four fingers breadth of pure *Eſſential Oyl*, or rather the *Mineral Oyl*, which is eſſentificated with being open'd by the *Circulatum Minimum*; and digeſt them two days, then diſtil with a very lent heat, and an Aquacity will come off inſipid; pour upon the remaining Matter new *Oyl* or *Sulphur*; digeſt and diſtil, as before, and repeat this, as you did the *Spirit of Urine*, till the *Sulphur of Mercury*, or what other *Oyl* or *Sulphur* you think beſt, come off, as ſtrong as it went on, [*& hoc eſt fundus Naturæ*] having diſtill'd it to a drineſs: then encreaſe the fire to ſublime what will ariſe, and *Terra foliata* will aſcend, and the remaining *Feces* throw away.

℞ Of this *Terra foliata* ℥x, of Gold ℥j, give them a ſtrong fire, and the Salt working on the Gold will come into a viſcous and heavy Water, and will reduce all the *Mercury of Sol* and of all other Mettals: *The Sulphurs being taken in true Spirit of Wine, is prevalent in the Pox, Gout and Stone. The Doſe is from* 15 *to* 30 *drops, and ſweat thereon.*

The white Precipitate of Mercury.

℞ Of *Mercury* ℥j, and diſſolve it in *A. F.* ℥j, with Water and Salt twenty four hours; precipitate it into a white Powder, decant the Water, and reiterate this Work three times,

or

or you may filter it, then wash the Precipitate in fair Water, till it be sweet, and dry it; or burn it with Spirit of Wine, to make it sweet. *S. A.*

Mercurius Dulcis Diaphoretic. & Cathartic.

℞ Of *Mercurius Sublimat.* ℔j, *Argent. vivee* ℥xij, grind them very fine in a Glass Mortar, until the Quick-silver appear not; then put it in an Urinal or Subliming-glass, and place it in a Sand-Furnace; make a gentle fire under it, for an hour or two; then encrease the fire, for the space of five or six hours, or until 'tis sublimed; then take it out, and separate the black Matter in the Neck of the Glass or Viol, and cast it away; and when cold, grind again, and sublime as before; then take it out, and keep it for use, if sweet on the Tongue, or else do it the third time. Observe to stop the mouth of the Subliming-glass with Cotton.

To make Mercurius Præcipitat. per se.

℞ Of *Mercury* ℔j, and put it in a Bolt-head, and gently close the mouth for two or three days, to let out the Gass; then nip it up and give it fire by degrees, and cover the body of the Bolt-head with Sand, and 'twill daily be more and more used to the fire, so must

the fire be gradually encreased for five or six Months time, till it comes to a red Precipitate. *A Dose of which is from five to ten Grains, to be taken in the Scurvy, Pox and Gout.*

Observe, that if this *Precipitate* is sweetened in *Spirit of Wine*, it may be higher advanced, by cohobating on it the spiritualized *Sulphur of Venus*, until they embrace each other; and then it becomes succedanous to our *Arcanum pecificat. Metall.* of which we have written largely of in our *Spagirick Phil. Assert.*

The sweet Oyl of Mercury.

℞ Of red *Precipitate* ℔ss, and wash it well in Cordial Waters, as *Suebius* or *Carduus Benedict.* then dry the Powder, and put it into a Bolt-head, and pour thereon of the radical Vinegar under mentioned two fingers in heighth, cause it to boil, and 'twill all dissolve into Water, and if it be not all dissolved, put on more of the said Vinegar, and boil it as before, until all be dissolved, except the *Feces*, which remains in the bottom, which is the *Feces* of the *Mercury*; then pour off the Vinegar by inclination, or filter it; put it into an Alembick, and distil it off in *MB.* and then will you have in the bottom a pure white Salt, the which dissolve in distilled Vinegar, and evaporate away with a moderate heat, until a Pellicle rises, the which cause to crystalize.

Then

Then take thoſe Cryſtals, and dry them eaſily, and put them into a Glaſs, and pour thereon of our *Aireal Spirit of Wine* four fingers above it; then ſet it in *MB.* or in Horſedung, for twenty five days, and 'twill come into a Mucilage, the which put into a Retort, and diſtil eaſily, and you'l have an inſipid Water; encreaſe the fire, and there will ariſe white Fumes, and ſomewhat will ſublime into the Neck of the Retort, the which return into the Retort, and diſtil as before; repeat the ſame three times, and the whole will turn into a clear Oyl; *Prevalent in the Diſtempers of* Venus, *Dropſies, Quartans,* &c. *The Doſe is from four to ſix drops in Canary, Conſerves, or Syrups, every other day, until a perfect Cure.*

The radical Vinegar, that diſſolves this Mercury.

℞ Of Honey and decrepitated Salt ana ℔j, mix them, and cauſe them eaſily to boil to drineſs, the which reduce into a Powder, and put it into a Retort, and pour thereon of good diſtilled Wine-Vinegar, and diſtil and cohobate three or four times, and 'tis prepared.

Ano-

Another ſweet Oyl of Mercury.

℞ Of *Mercury ſublimat.* ℔ſs, and diſſolve it in ℔ij of *Aireal Spirit of Wine*, adding thereunto of the *Spirit of Salt* ℥ij; digeſt it for eight days, then diſtil on Sand, giving a ſtrong fire, towards the laſt, and keep that which paſſeth or cometh over; then add freſh *Wine-Spirit*, and *Spirit of Salt*, as much as is needful for diſſolving the Matter, and digeſt as before for eight days, and repeat the ſaid Operation for four or five times. [*N. B.*] That there will remain black *Feces*: Then take all the Liquors that are paſt, and digeſt them in a double Pellican fteen days; then diſtil on a vaporous *B.* all hat may aſcend, which will be only Flegms, nd there will remain in the bottom an Oyl, hich is ſcented like Amber, the which put to a Retort, and give a good fire of digeſtion, nd there will come over an Oyl as clear as ryſtal, and of a ſweeter ſmell than that of vet.

Its Doſe and Virtue. *For the Stone and Gra-l, take Gr. iv. or v. in Saſſafrax-water, in the time the moſt violent pain: For a Clap or inveterate norrhœa and Pox, with Ulcers, whether inward outward, in any part of the Body or Face; take it a Glaſs of Sack, drinking after it a good draught hat Decoction, preſcribed with the Preparation of timony and Gold.*

Mercurius Præcipitat. & Diaphoretic.

℞ Of *Vitriol* and *Niter* ana ℔j, *Spiritus Vi-ni* ℔j, *Verdigreaſe* ℥iv ; mix the whole, and put it into a Retort, and diſtil it off eaſily to a dri-neſs ; then take of that Water ℔j , and add thereunto of *Mercury* drawn from *Cinnabar* ℔ſſs and put it into a luted Matrix, and ſet it on an hot fire of digeſtion, to boil four days ; then put it into a Retort , and diſtil to a drineſs and return the *Mercury* into the ſame matter again , and pour thereon of the freſh *Men-ſtruum*, and boil as before for four days ; and repeat this four times, and the laſt time diſtil with a ſtrong fire, and you will have a Mercu-ry precipitate as red as Blood, the which waſh and edulcerate with Cordial Water, *ſc. Suebia* or *Carduus Benedictus*, and being dry, circulate in Spirit of Wine, and then draw off your Spi-rit of Wine by diſtilation, and reverberate in a Reverberatory.

The Doſe thereof is from 3 to 5 or 7 Grains, Conſerve or Cordial Water, and drinking a Glaſs Canary after it : Prevalent in the Scurvy, Pox,&

Arcanum Mercuriale & Catharticum.

℞ Of well purged *Mercury* ℔j, of our concen-trated *cold Fire of the Eagle* ℔iij, put them into a ve-ry high Retort, and diſtil off the *Menſtruum*, and the *Mercury* will become fixed and very red far beyond what may be performed by *AF.*

Spiri

pirit or Oyl of Vitriol, Oyl of Sulphur, or ny other Acid whatever: This *Arcanum* may e dulcified from its ſaltneſs by diſtill'd Water, nd then it becomes an excellent Medicament, *evalent in the Pox, Kings-Evil, Cancers, Ulcers, d all ſuch loathſom Diſeaſes. The Doſe is* 1, 2, 3, 4 *Grains at the moſt.* [Obſerve, That this is ferior to our *Arcanum Specificat. Metall.* that ving a Mineral Sulphur introduced, as you ay ſee at large in our *Spagirick Philoſophy aſ- ed*, where its Virtues are largely treated]

Of Lune, *or* Silver.

Lune (as you've before heard) is the Wife *Sol*, and is endued with the perfect purity of four Elements, only wanting the Sulphur *Sol* for her perfection, which is that indeed erein the Medicinal Virtue moſtly reſides; ſeeing that ſhe is attributed to the Head l cold and moiſt Diſeaſes, we ſhall preſcribe Preparation of her as follows.

Pillula Lunaris, or ☉ of ☾.

℞ Of the beſt burnt Silver Lace, or ſuch , as much as you pleaſe, and of the clean- Spirit of Niter four times as much, and them into a Glaſs Body, and let it remain e till all the Silver be diſſolved; and when olved, evaporate all the ſuperfluous moi-

 ſture,

ſture, till it hath a good Cream on the topp
then ſet it by to cool, that the Cryſtals ma
ſhoot; then put the Cryſtals into an ope
mouthed Glaſs, and dry them in a Sand Fu
nace, till all the ſtinking Spirit of the *Mle*
ſtruum be dried away, always keeping it ſti
ring with a ſtick, but let it not ſtand too ho
for that will make the Cryſtals to flow: th
make them up into Pills with Crumbs
White-bread, when dry. Then diſſolve
loes ſuccotrina in the Juyce of Roſes, or Senn
water, and when the Pills are too dry, d
them into it, and lay them thus dipt in
Glaſs again to dry, and keep them in
Diſh in a dry place, in the Powder of Liqu
rith, and in a well-ſtopt Glaſs, that they m
not diſſolve.

Virtues.

*Good for all Pains in the Head, ſore E
foul Stomach, Dropſie, Palſie, and many o
ſtubborn Diſeaſes. The Doſe is from ſix to
Grains.*

The Sublimations of Lune.

℞ Of the *Calx* of *Lune* ℥iv, of the *Vol
Spirit* of *Tartar* ℔j; diſtil in a Retort,
the Spirit that firſt comes, carefully ſave;
flegm the remainder, and again pour on m
Spirit, and operate as before; and thus
till the ſign appears; and then ſublime wit

W

very ſtrong degree of heat, and the Sulphur of the *Lune* will paſs up with the *Volatile Salt* of *Tartar*, into one Noble Medicament, which is prevalent in all Diſeaſes whereunto *Lune* can be attributed. [Obſerve, The *Caput mort.* white Body or Mercury that remains in the Retort, carefully to ſave.

The Diſtillation of Lune, *or* Luna Potabilis.

℞ *Lune*, and calcine it into fine Attoms, or laminate it into thin Plates, and in a Crucible take off the Metallick luſtre, and put it into a Retort, and pour thereon three times its weight of the *Volatile Spirit* of *our Sal Panariſtos*, and ſtop it cloſe, and ſet it in the heat of a *B.* and in few days the *Lune* will be diſſolved in the Liquor without any ſediment; the Liquor being then diſtilled therefrom, leaves it in form of a fuſible Salt; upon which often cohobate the Liquor, and 'twill be made volatile and come over in diſtinct colours: Now the Liquor may be ſeparated from it, being putrified for a Month in *B.* and then diſtil in fire of the ſecond degree, and the *Lune* will come over, leaving the Liquor behind: The *Mercurial* Body may be ſeparated, and the *Sulphur* is that *Aſth Eſſence, which cures all Lunaticks.*

Let thus much ſuffice for the Preparation of *Minerals* at this time, ſeeing the more high

Specifick Medicines are largely treated of in *Our Spagirick Philoſophy Aſſerted*; as alſo in *Our Spagirick Philoſophy's Triumph*; and the *Arcana* itn *Our Trifertes Soladini*: ſo that we love noo fruitleſs repetitions, this only being deſign'd as a general Courſe or Compendium of thee many voluminous Writings, and thoſe thaa are deſirous to be ſatisfied in the *Practick Par* of *Chymical Operations*, whether in the *Schro darian Pharmacopœia*, or in the *Carteſian Me chanical Demonſtrations*, or in the *Helmon tian Doctrines*, may apply themſelves to us where they may be inſtructed in any, co every one of theſe, being three diſtinct Courſes.

Chymic

Chymical Observations and Recollections, by way of Conclusion.

WE have in this Treatise *first* laid down necessary Rules in this Art: 2*dly*, The Way of advancing *Vinor Spirits*, and their various Uses. 3*dly*, Concerning *Oyls*, and how they are to be purifi'd. 4*thly*, Concerning *Salts*. Now, by the way, 'tis requisite to observe, that in the *Oyls* and *Salts* is the *Medicinal* Virtue of any Concret, and therefore in the *fifth place* have we proceeded to the *Anatomy* of *Urine*, and so to the Reconciling of these, in order to prepare *Powers* or *Oleosums*; then to the preparing of *Menstruums* and *Metallick Medicines*.

Now you are to observe, that the Excellency of their Virtues lyes in their Saline and more principally in their Sulphurous Qualities, for the *Central Mercury* of Bodies is a peerless *Ens*, and will not stoop to any thing, but the *Grand Elixir*, by which 'tis better'd, and that only by means of the *Universal Sulphur*, which is a Domissal of Light, having its original from the Fire, and therefore the Rays of Light shine there, as also in every true *Specifick*, wherein Sulphur is exalted [*by it.*] These (in the *Me-*

dicinal Monarchy) are the true *Aurum Reginae* in comparison to others, the which every true experiencer will find by undeniable Demonstrations; we could indeed lay down many and particular Observations concerning both, but we are afraid if our Light should really appear, that the Momes and Carpers of this Age would howl against it, as the Wolves of *Assyria* against the Moon; but such we advise to seek amongst the Vulgar Slops for an Dish to appease their greedy Appetite; for ours is designed only for the true lovers of Art, to whom the *Asteria* will shine, as long as the heavenly *Phœbe* doth, even from Generation to Generation: for as he comes to be darkened, she shall be turned into Blood, the fulness of whose Tincture is aurified, and fixed in all tryals, that greedy *Saturn* can no more make prey on it; for we say 'tis an Emblance of the Divine Paradise, in the *Center* of which is the Tree of Life, whose Leaves are for Healing the Nations, without Money or Price: This we are now speaking of, is that part of Art which is grounded upon true Knowledge of Created Beings, and the Manner how the Transmutation of Form will come about; for we say, that Mortality must put on Immortality, both in the lesser and greater World; and here all the swelling Notions of Man's Wisdom, as it stands in the Corruption and Elementary Nature, must be destroyed and burnt up with the Fire

of

of Regeneration, as all things at the laſt day by the general Fire of Conflagration; and as Man muſt come into the Innocency, that thinks no guile, ſo will the World into Purity; and then the Glory of Light will appear in its luſtre, which no Man now can behold, and live, and therefore ſays the Text, in *Exodus*, Ch. 20. ver. 21. *That Moſes drew near to the thick darkneß, where God was.* Thus is it plainly evident from Scripture, that the very Fountain of Light hath made uſe of the Vails of Darkneſs, in order to hide the unſpeakable Glory of his Light: For 'tis ſaid in the *Pſalms*, *He hath made darkneß his hiding-place.* Why then may not the higheſt and moſt perfect of all Medicines be vailed over with black Garments, ſeeing Light it ſelf is ſo covered; which, that it is really ſo, is well known to the Sons of the *Cabaliſtical* Wiſdom, as we ſhall more largely ſhew in other Volumes; and although our Philoſophy is but as a Mite, yet will it encreaſe the Treaſury, being a good Coin and bearing the Stamp of the Great and Famous *Hermes*; therefore (ye Sons of Art) in the mean while accept thereof, until we can have while to tender our larger Coin, and then we know, that many will give us a free diſcharge, for performing our Duty in that Diſciplehip, where the People wait for the reſtoration of all things, that true Art may ſhine on the mighty Mount *Hellicon* in the midſt of Nations, that her Sons may

come

come from far, and her Daughters from the ends of the Earth, to ſit down at Wiſdom's Gate, in the Temple of which is the Miniſtration of Life, where the Unity of Spirit and Bond of Peace is known, in the Frame of which are Prayers offered to the living God, that he will haſten what was promiſed by the Prophet *Zephaniah*, Ch. 3. ver. 9. *ſc. An univerſal turning of the People to a pure Language, or Lip, and in that day a conſent therein: when the Lord ſhall be King over all the Earth, one Lord and his Name one*, Zechariah 14. and the 9th. And in the mean while we travel with a deſire of ſeeing the ſame fulfilled.

F I N I S.

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CHAP. III.

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Cata-

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OR,

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ADVERTISEMENT.

IF any Person is desirous to be furnished with these, or any other of the Authors Medicines, whether Chymical or Spagirical, let them apply themselves to him or *Tho. Newton, Chymico-Medicus,* at the *Academia Spagirica Nova,* in St. *Paul's Shadwell, London.* Or *John Spire,* Chymical Physician, at *Horsly-down, Southwark.*